

surname of Deva is generally used. The emblem of the State is a peacock.

The population decreased from 89,551 in 1891 to 88,250 in 1901. The falling off is due, partly to the prevalence of epidemic disease and the general unhealthiness of the climate, and partly to the emigration of many migratory Khonds during the scarcity which occurred in 1900. The inhabitants are distributed among 1,070 villages and the density is 70 persons to the square mile. Of the total population 87,988 claim to be Hindus, but many of them are really Hinduized aborigines. The most numerous castes are the Gauras (23,000), Khonds (15,000), Pāns (9,000), Sudhas (7,000) and Chasās (4,000). The Khonds are giving up their primitive customs and beliefs and endeavouring to amalgamate with their Hindu neighbours. The Khonds of Baud are for the most part those members of the tribe who have for many generations back deserted their highland homes and settled down in the plains: they have taken to regular plough|cultivation, but still supplement this by raising catch crops on the hill sides, where they cut and burn the light forest. The distinction between the Khond of the plains and of the highlands is very marked and real and is particularly noticeable in the neighbouring State of Kalahandi where there is a large population of Khonds. The Khonds of the plains have given up their own language which they now scarcely understand and amongst themselves talk Oriyā: they do not eat, drink or intermarry with the Khonds of the hills: the distinction is locally well recognised. The population is classified as follows:—Hindus—males, 43,935; females, 44,053; total of Hindus, 87,988, or 99·7 per cent. of the population; proportion of males in total Hindus, 49·9 per cent. Musalmāns—males, 113; females, 63; total 176, or 0·19 per cent. of the population; proportion of males in total Musalmāns, 64·2 per cent. Christians—3. The number of other religions (Animists) is only 83, while the total population of the State is 88,250. The number of persons able to read and write is 1,425, or 1·6 per cent. of the total population. The people for the most part are very backward, poor and improvident: the villages along the Mahānadi are an exception and many of them are large substantial villages with very prosperous inhabitants. Averages:—Villages per square mile, 0·85; persons per village, 82; houses per village, 16·7; persons per house, 5; houses per square mile, 14·2. The 1,070 villages in the State are classified as follows:—1,062 with less than five hundred inhabitants, 6 with from five hundred to a thousand, 1 with from one to two thousand, and 1 from two to five thousand.

PUBLIC
HEALTH.

The country is unhealthy and is frequently visited by severe outbreaks of cholera introduced by pilgrims from Puri travelling by the main road along the Mahānadi. The State maintains a charitable dispensary at the headquarters with a small indoor ward and a relief ward for indigent pilgrims. The dispensary is in charge of a Civil Hospital Assistant, and in 1907-08 the number of outdoor patients treated was 6,071, and 27 indoor patients were admitted. The people of this State are very averse to vaccination, but the prejudice is being gradually broken down: in 1907-08 there were 1,942 cases of primary vaccination, but revaccination is practically unknown. The people suffer largely from malarial fever and bowel complaints.

AGRICUL-
TURE.

The land is fertile and the country readily lends itself to the construction of reservoirs and irrigation embankments, and the State is fairly well provided with small irrigation works and wells. The principal crop of the country is rice, which is very extensively grown in the open country along the Mahānadi: castor oil, arhar and gram are the other main crops and turmeric is also grown in the hills on the southern border.

RENTS,
WAGES
AND
PRICES.

The assessment is light, the average rates per acre for first, second and third class rice lands being Re. 1-9-0, Re. 1-2-9 and Re. 0-12-6, respectively, and for *dt* or uplands, Re. 0-8-4. During the decade from 1893 to 1902 there has been a slight tendency for the wages of skilled labour to fall; the average rate of wage during this period has been as follows:—superior mason, $4\frac{1}{2}$ annas, common mason, $3\frac{1}{2}$ annas; superior carpenter, $4\frac{1}{2}$ annas, common carpenter, $3\frac{1}{2}$ annas; cooly, $1\frac{1}{2}$ annas; superior blacksmith, $3\frac{1}{2}$ annas, common blacksmith, $2\frac{1}{2}$ annas. During the same period the average price of wheat, rice and salt has been $12\frac{3}{4}$ seers, $25\frac{3}{4}$ seers and $7\frac{1}{2}$ seers, respectively, showing a tendency to rise.

OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

There are no special occupations or manufactures carried on in the State. In ordinary years the produce of rice, food-grains and oil-seeds is in excess of requirements and a considerable trade is carried on by traders, who come from Cuttack in the rainy season and export the excess produce on boats down the Mahānadi: in the cold season carts work their way up from Cuttack and even from as far south as Ganjam and trade in *rashi* (sesamum): turmeric, brought down from the Khondmals, is also exported in large quantities: there is also a fair trade in forest products such as lac, myrobalans, bamboos and small timber for rafters: sleepers are also floated down the river to Cuttack. The principal imported articles are spices, salt, piece-goods, cloths, brass utensils and kerosene oil.

The Mahānadi, on the northern, and the Tel river on the western, boundaries of the State, offer excellent facilities for water carriage : by the former route considerable quantities of grain, bamboos and sleepers are carried to Cuttack in the rainy season. The main road from Cuttack to Sambalpur along the southern bank of the Mahānadi traverses the entire length of the State : trade follows this route from December onwards till the break of the rains. The road is maintained by the British Government and there are rest-houses at convenient distances throughout its length. There are no other roads in the State which is very defective in its communication with the interior. The imperial post plies both ways to Cuttack and Sambalpur from Baudgarh, the headquarters of the State.

MEANS OF
COMMUNI-
CATION.

The land revenue demand is Rs. 29,043. In 1874, the Assistant Superintendent of the Tributary Mahāls made a summary settlement of rents and *pattās* were issued : this was done to settle the troubles between the Chief and the Khonds. The first regular settlement is now in progress. The land revenue system is closely akin to that of the other States of the group formerly known as the Tributary Mahāls of Orissa : the *sarbarāhhār* is the local rent collector and is rewarded by a commission ; this State being the most westerly of the States formerly known as the Tributary Mahāls of Orissa has always been more in touch with the customs prevailing in the States round Sambalpur and in consequence the *bhogra* lands assigned to the *sarbarāhhār* have not become merged in the general village lands and though assessed to rent are held by the *sarbarāhhār* for the time being : the prohibition against the transfer, or mortgage by a *sarbarāhhār* of his village and by a tenant of his holding are likewise more clearly recognised and enforced. This State still shows traces of the former possession of the soil by the Khonds : in the *pattās* there are frequently found grants of more villages than one to persons designated as *muthā-māhks* or *muthā-sarbarāhhārs* : the word *muthā* means a Khond fiscal division and the terms above are applied to headmen who are appointed to collect for more than one village : in such cases the commission allowed is usually more liberal than that granted to the *sarbarāhhār* of a single village as the *muthā-māhks* usually employs *sarbarāhhārs* under him to whom he pays commission and keeps one or two villages in his own personal charge. The village *chaukidār* (watchman) has grants of land averaging about 3 acres and there are the grants to the usual village servants : these service lands are of course excluded in assessing the rental. The *sarbarāhhārs* obtain their villages generally for

LAND
REVENUE
ADMINIS-
TRATION.

five years, and renewal is granted on the payment of a bonus or *nazarāna*.

GENERAL ADMINISTRATION. The relations between the State and the British Government are regulated by the *sanad* of 1894 which was revised in 1908 and the Chief exercises the powers of a magistrate of the first class. The Chief is bound to pay *nazarāna* to the British Government on succession. The State is administered personally by the Chief assisted by a *Diwān*. The income of the State in 1907-08 was returned at Rs. 95,364 : an annual tribute of Rs. 800 is paid to the British Government. The State contained some fine forests on the southern and south eastern borders, but these have been largely exploited by timber contractors and until recently, when a trained Forester has been appointed, no check was placed on wasteful and reckless felling : in 1907-08 the forests yielded an income of Rs. 47,404. The excise revenue yielded Rs. 10,609 : opium is obtained from the Government treasury at Angul and *gāṇu* from the nearest licensed Government *golādār*. The total number of civil suits for disposal in the year 1907-08 was 342. Crime is petty and heinous crime is extremely rare. The number of cases reported in 1907-08 to the police was 109. The police force of the State consists of two Sub-Inspectors, one of whom has been trained at the Bhagalpur Police Training School, ten Head-Constables and 59 constables. The principal police stations are at Baudgarh, the headquarters, Ghantapara on the Patnā-Sonpur border and Manomunda on the Tel. There is a good masonry jail with accommodation for sixty prisoners. In 1907-08 the average daily population was 29. The State spent Rs. 8,576 on public works in 1907-08.

Jail.
Public Works Department.
EDUCATION.

The State maintains a Middle English school, 6 Upper Primary and 19 Lower Primary schools : there are besides 15 private schools : of these private schools 5 are advanced Lower Primary schools and 10 elementary *pathshālās*.—these schools are attended by 1,434 pupils ; there is a special school for girls at the headquarters with a qualified female teacher, and two more in the interior : the Government grant to the State for education in 1907-08 was Rs. 334, and in addition it enjoys free the services of a Government Sub-Inspector.

CHAPTER VI.

BONAI STATE.

THE State of Bonai lies between $21^{\circ} 39'$ and $22^{\circ} 8' N.$, PHYSICAL
ASPECTS. and $84^{\circ} 30'$ and $85^{\circ} 23' E.$, with an area of 1,296 square miles. It is bounded on the north by Gāngpur State and Singhbhūm district; on the east by Keonjhar State; and on the south and west by Bāmra State. Bonai is shut in on all sides by rugged forest-clad hills intersected by a few passes or gorges, which connect it with the surrounding States. The space within is not one extensive valley, but is interspersed here and there with hills. Most of the hills are densely wooded to the summit, and except at the regular passes are inaccessible to beasts of burden. The principal peaks are Mānkarnācha (3,639 feet), Bādamgarh (3,525 feet), Kumritār (3,490 feet), Chheliātōkā (3,308 feet), Kandādhār (3,000 feet), Bichākāni (2,970 feet), Jangrā (2,677 feet) and Raipiri (2,606 feet). Hog, bear, tiger, leopard, elephant, deer and peafowl are met with in the forests. The State enjoys an unenviable reputation for the number of man-eating tigers with which it is infested. The Brāhmani, the only large river, flows from north to south through the centre of the State. It receives the drainage of the surrounding hill-streams, and waters a beautiful and spacious valley containing large groves of mango and other fruit-trees. The only real cultivation to be found lies along the valley of the Brāhmani, which divides the State into two parts. On either side of the valley rise vast hill ranges with occasional cultivation in a few of the valleys. The road to Bonai starts from the Pānposh railway station on the Bengal-Nāgpur Railway and lies for about twelve miles in the Gāngpur State, passing through alternate jungle scrub and rice lands until Bānki, a police station in the Bonai State, is reached.

After leaving Bānki the road commences to rise quickly and enters the heavy forest, and eventually ascends by a high *ghat* known as the Champājharan pass. The pass is said by the people to be named after the *champā* trees which grow on the summits of the surrounding hills, the flower of this tree being used in the worship of Mahādeo. The road then again enters the forest, and

after ascending a high pass known as Barghāt drops down to the Kurhādī stream, which at this point enters the Brāhmanī. The scenery along the Kurhādī stream is extremely fine: the stream runs fast and clear falling in cascades along its boulder-strewn course and forming deep pools and eddies: on both banks it is closely shut in by towering forest-clad hills. From this stream and also from the Brāhmanī the Jhorās (gold-washers) obtain gold in small quantities. The people also obtain a little iron from the hills in these parts for their own agricultural uses. From this point the fertile valley of the Brāhmanī is reached, and the next important village is Dārjin on the banks of the Brāhmanī, situated just below a magnificent gorge. From here to Bonaigarh the road following the course of the Brāhmanī, passes over a low plateau, on which are situated a large number of prosperous villages. After crossing the Brāhmanī, Bonaigarh is reached. The village of Bonaigarh, the headquarters of the State, lies on rising ground by the banks of the Brāhmanī, and the *garh* or residence of the Chief itself looks over the river. The village itself consists of one broad street rising up to the *garh* with a line of shops and houses on each side. The *garh* itself lies at the head of this street.

Travelling south-west from Bonai, a region of vast hill ranges, forest and jungle is met with, extending up to the borders of the Gangpur and Bāmra States. These forests have only been slightly exploited for tusser and lac. Between these forest ranges and the Brāhmanī there is, however, a fair quantity of cultivated lands dotted here and there with isolated hills. Considerable deposits of lime-stone in nodular form are found in this tract. Crossing the river on the southern border of the State, following up the other bank, a similar tract of fertile land is found between the river bank and hill ranges.

The tract of cultivated lands extends up to Khuntgāon, where the Gond *jāgirdār*, a feudal service tenure-holder, the *mahāpātra* resides. In the southern portion of the State the *tāl* palm, which is but occasionally met with to the north, is fairly abundant. From Khuntgāon there extends to the north-east, to the borders of Singhbhūm and Keonjhar, vast hill ranges covered with dense jungle. Proceeding from Khuntgāon to Koirā towards the Singhbhūm border it is necessary to cross high hill ranges, and the tracts over them are almost impassable for horses. The journey is a most arduous one, and on all sides is found evidence of the presence of wild elephants, tigers, and bears. These tracts are mostly inhabited by Pauri Bhuiyās who practise *dahi* cultivation. There is scarcely a tree of any dimension worth speaking

of to be found, though the hills are covered with dense jungle. After crossing the Dhaulāghāti pass round the shoulder of the Ohheliātokā range, a small valley with regular cultivation is met. There is then another long and inaccessible ascent over the Khatiyābhāngan pass to the valley in which Koirā lies. It is from these tracts that the greater part of the tusser and lac is brought. The scanty population living in this area consists for the most part of Pauri Bhuiyās and a few Gonds. At Koirā there is a fine open valley well watered, and here are situated some thriving villages. From Koirā the same hill ranges and forests, but not so rugged and wild, continue in a north-westerly direction. There are a few scattered Pauri Bhuiyā villages here and there relying on jungle produce and cultivation on the hill sides for a living. The valley of the Brahmani is again met with in the neighbourhood of Balāeng, and from here to Pitaḡāon on the west bank of the Brahmani on the border of the Gangpur State regular valleys and cultivation extend on all sides. The average rainfall for the three years from 1905-06 to 1907-08 was 56·06 inches.

Bonai was ceded to the British Government in 1803 by the treaty of Deogāon by Raghujī Bhonslā, to whom it was restored by a special engagement in 1806. It reverted to the British Government under the provisional agreement concluded with Mādhuji Bhonslā (Appā Sāhib) in 1818, and was finally ceded by the treaty of 1826. The State is ordinarily administered, subject to certain restrictions, by the Rāja, who is required to pay a yearly tribute of Rs. 500 and a *nazarāna* (duty) on succession and to render military service in time of war. Indra Deva, the grandfather of the present Chief, received the title of Bahādur for his services in suppressing the Keonjhar rising: at the same time his Bhuiyā zamindār and two Gond *jāgirdārs* were presented with swords and shields. During the minority of the present Chief the State is under the direct management of Government. The State was transferred from the Chotā Nāgpur Division and included in the group of the Orissa States in October 1905.

The family of the Chief claims a mysterious and foreign origin. They say that they came from Sākaldwip or Ceylon, and that the founder of the family was abandoned by his mother under a *ka-damba* (*Nauclea cadamba*) tree. Being thus on the point of falling into the hands of an enemy, the infant was rescued by a peacock, which swallowed him, and kept him in its craw until the danger was past. In gratitude for this service the peacock was adopted as the family emblem. In reference to their early connection with the *kadamba* tree, the Chiefs describe themselves as

HISTORY.

kadamba-bani Rājputa. Looking, however, to their position as Chiefs over powerful Bhuiyā vassals, who hold the bulk of the land, command the militia of the State, and claim the right of conferring the *tika* or token of investiture on the Chief, it is probable that the Rājā of Bonai was originally only the tribal head of the Bhuiyā clan. The Chief of this State on succession, like the Chief of the Pāl Laharā State, always takes his grandfather's name.

THE
PEOPLE.

The recorded population increased from 32,120 in 1891 to 38,277 in 1901, the growth being due partly to a more accurate enumeration and partly to the country having been rendered more accessible by the Bengal-Nāgpur Railway. The inhabitants are contained in 217 villages, the most populous of which are situated in the central valley along the banks of the Brāhmanī; for the whole State the density is 30 persons to the square mile. The State is the most sparsely populated of all the States in Orissa. The population is classified as follows:—Hindus—males, 13,712, females, 12,659, total, 26,371 or 68·8 per cent. of the total population; proportion of males in total Hindus 52 per cent. Musalmāns—males, 46, females, 23, total 69 or 0·18 per cent. of the total population; proportion of males in total Musalmāns 33·3 per cent. Christians—92 or 0·24 per cent. of the total population. Animists—males, 6,193, females, 5,552, total 11,745 or 30·6 per cent. of the total population. The number of persons able to read and write is 373 or 0·97 per cent. of the total population. Averages:—Villages per square mile, 0·16; houses per village, 29·4; houses per square mile, 4·92; persons per village, 176; persons per house, 6. The State contains 217 villages—200 with less than five hundred inhabitants; 13 with from five hundred to one thousand inhabitants and 4 with from one thousand to two thousand inhabitants. The population is chiefly of Dravidian origin, the most numerous tribes being Bhuiyās, Gonds, Hos, Khariās, Mundās and Pāns. The Bhuiyās and Gonds are the most influential classes; they have always shown a very independent attitude towards the Rājā, and rebellions of the Bhuiyās and of the Gonds have taken place. The headman of the Bhuiyās, who is called *sāont*, claims the prerogative of bestowing on the Rājā the *tika* or sign of investiture, a claim which is, however, not recognized by the Chief. The two headmen or leaders of the Gonds are respectively called *mahāpātra* and *dandpāt*. The *sāont*, the *mahāpātra* and the *dandpāt* are the only three fief-holders or sub-proprietors under the Rājā, each possessing several villages and having to render military service to the Rājā if required,

"besides paying him a fixed yearly rental. There is some immigration of Kols, Mundās and Oraons from Singhbhūm and of Kaltuyās (Kolthās) and Agariās from Sambalpur. The Kols and Oraons take leases of jungle-clad tracts and gradually reclaim them, and the area under cultivation is thus being rapidly extended. The Kaltuyā settlers are very industrious and intelligent cultivators, and have done much to improve the prosperity of the villages in which they have settled by banking up the hill streams for irrigation.

Of the Dravidian races the Bhuiyās are by far the most numerous; they numbered 6,428 in 1901; there are two distinct divisions, the Bhuiyās of the plains, and the Pahāri or Pauri Bhuiyās of the hills. The Bhuiyās are the dominant tribe in most parts of Bonai, and were probably the earliest settlers in the country. They hold fiefs under the Rājā, and form, with the Gonds of South Bonai, the organized militia of the State. The Bhuiyā of the plains has virtually lost all touch with his wilder brethren of the hills, with whom he does not intermarry and has adopted Hindu customs to a large extent. Hardly any other class of subordinate holders have fixed proprietary rights in the soil; and there can be no doubt that the Rājā of Bonai had originally no right to exercise any authority until he had received the *śikā* or token of investiture from his Bhuiyā vassals. Besides their organization as a semi-military body, the Bhuiyās derive great power from their position as priests of the oldest temples and shrines. Colonel Dalton writes that "This custom has no doubt descended in Bhuiyā families from the time when Brāhmins were not, or had obtained no footing amongst them, and when the religion of the land and the temples were not Hindu. The temples are now, indeed, dedicated to Hindu deities, but there are evidences that they were originally occupied by other images. At some of these shrines, human sacrifices were offered every third year; and this practice continued till the country came under British rule."

The Bhuiyās of Bonai have lost all traces of their original Dravidian tongue, and speak Oriyā. The Pahāri or Pauri Bhuiyās of the hills retain, however, many characteristic customs of the race.

Next in influence to the Bhuiyās come the Gonds (5,707), also a Dravidian tribe, who inhabit the south of Bonai bordering on the State of Bāmra. The two leading members of this tribe, called respectively *danḍpāt* and *mahāpātra*, hold fiefs on terms of military service under the Chief. The Gonds in Bonai have become thoroughly Hindnized, and know no language but Oriyā. They

hold an inferior social position and rank with the low castes of Doma and Ghāsis.

Jhorās. The Jhorās are included as a Dravidian race and are believed to be of Gond extraction. Their employments are gold-washing, boating, and fishing, in pursuance of which they live during the dry weather in temporary huts on the sands of the Brāhmani river. They numbered 285 in 1901.

Khonds. A small sprinkling of the Khond tribe (730) is found in Bonai. They probably immigrated from the State of Baud, but have long occupied a servile position in Bonai as farm labourers, and have lost all the typical characteristics of their race.

The Kolarian tribes of Bonai all speak dialects of Ho or Mundā, except the Kisān or Nāgeswar, who use Oriyā. They represent themselves as immigrants from Chotā Nāgpur proper, or from Singhbhūm. They are worse looking and worse off than their brethren in those districts, and are probably the wilder members of the tribe, who have retreated before the advance of civilization.

The Hindu population of Bonai consists for the most part of well known castes, and requires no special comment. The Brāhmins are cultivators and farmers. They employ a large number of the Gandās and other low castes as farm labourers, and treat these servants with studied indignity. The mere presence of a Gandā is regarded as pollution, and no Brāhman will enter the *Gandāpārā*, or quarter of the village which is allotted to that caste.

Kaltuyās. The most noteworthy caste among the Hindus of Bonai is the Kaltuyā (Kolthā) (1,138 in number). They are found in Sambalpur, Bonai, Kālāhandi, and Patnā, and occupy in all places a very similar position as most respectable and substantial cultivators. The Kaltuyās of Bonai have markedly Aryan features, with hazel or grey eyes. Rāma Chandra, the seventh *avatār* (incarnation) of Vishnu, is their favourite deity. The Bonai Kaltuyās call themselves Rāmānandīās, followers of the Vishnuvite teacher of the thirteenth century who proclaimed the equality of castes. But they also worship at a temple erected to Rādhā and Krishna by a Rājā of Bonai, who appears to have been a votary of the love-worship introduced in 1520 by Vallabha Swāmi. The elders of the caste say that they came originally from Mithilā, which they left in the days of Rāma, and settled in Sambalpur. Six generations ago they emigrated from Sambalpur into Bonai, where they have remained ever since.

The following notice of the Bonai Kaltuyās is given by Sir W. Hunter in his *Statistical Account of the Chotā Nāgpur*

States and is taken from Colonel Dalton in his *Ethnology of Bengal*:—"They form a considerable portion of the agricultural population of Sambalpur, and appear as the best cultivators and most substantial people in Bonai. I found them occupying villages together with Gonds and Khonds; but these, the probable representatives of the aborigines of the place, had nearly all fallen into the position of farm servants to the Kaltuyās, who had large substantial, well-stocked farmyards, and very comfortable houses. I was freely admitted into their domiciles, and the women and children were all presented to me. They afterwards came to my tent and sat there. The *pardah* system of excluding females was entirely unknown to them. Though, doubtless, best part Aryan in blood, there is, I think, a slight deterioration arising from admixture with the less comely aborigines. Their colour varies from coffee to tawny yellow. The mouths are well formed, though large; eyes generally large, full and clear, many hazel. I especially observed that many of the fair sex were distinguished by well-marked eyebrows and long eyelashes. The noses are not aquiline or prominent, but there is no remarkable deficiency of nasal bone, though this feature is often inclined towards the pug species. They have straight foreheads, but a want of breadth across the temples which takes from the oval of the face. The men show moustache and beard, but little whisker. They are well proportioned, and about the average height of Hindus in the Lower Provinces. The Kaltuyās generally allow their girls to grow to maturity before they give them away in marriage."

The material condition of the people of Bonai is fairly Material
condition. prosperous. The social customs followed are those of the Orissa Province. The dress of the better class of girls consists of a long silk scarf called a *kaupin*, wound round the loins; if the girl be adult, it also covers the bosom, leaving the legs bare to the hipjoint. Married women wear ampler garments; and on the whole, the Hindus of Bonai, and the best of the Bhuiyā and Gond races, dress very respectably. Women dress their hair neatly with silver ornaments, hair-pins, and pendants. The people on the whole are comparatively well-to-do. Their condition cannot of course be compared to that of the more advanced and civilized races of this Province. They have sufficient for their wants, which are few, and appear an exceedingly happy and contented set. There is, however, a marked difference between the condition of the people living along the valley of the Brahman and those dwelling in the jungle and forest tracts. The villagers met with along this valley bear a decidedly prosperous

appearance : the houses are large and for the most part well built and well cared for. These villages are conspicuous objects in the landscape, nestling under groves of graceful tamarind trees, with large homestead lands attached to each house : these homestead lands are heavily manured and covered with rich crops of *sarguja* with its bright yellow flowers gleaming in the sun or with heavy crops of castor oil-seed and sugarcane : these lands are strongly palisaded with timber, which is available for the cutting only, as a protection against the ravages of wild animals. The villages themselves are remarkably neat and clean, and free from the suggestion of squalor. The paths through the villages are wide, and as the soil is of laterite are clean and free from mud. The people themselves are very decently clad in home-made raiment. The villagers possess considerable herds of cattle and buffaloes. The people, however, are extremely backward and have practically no knowledge at all of what goes on outside their own villages : they scarcely ever leave the limits of their own villages ; and of the villagers of the interior, there are very few who have seen or ever heard of Raurkelā railway station. The same remarks apply to the Gond villages. The Gonds in this State rank next in importance to the Bhuiyās. Though the greater number of the Gonds are centered in the villages belonging to the two Gond *jāgirdārs*—the *dandpat* and *mahāpātra*, they are by no means confined to these villages, and are found scattered about in hamlets in many Bhuiyā villages. The Gonds, however, are a more jungly race than the Bhuiyās, and dwell as a rule nearer the jungle area.

Almost in every village are to be found small settlements of Pāns, or Tāntis as they prefer to be called : in 1901 they numbered 3,358. These people weave the clothes for the village community ; there are also the village plough-maker and potter who work for two or three villages in the neighbourhood. In fact the villages are self-contained and self-managed.

There are very few villages in the vast hill and forest tracts to the west and north-east of the State. The so-called villages are for the most part nothing but hamlets consisting of less than 10 houses as a rule. Here live the wild Pauri (Pahāri) Bhuiyās and the Hos. These people from their method of livelihood are of course considerably worse off than the people living along the valley of the Brāhmani, and their general condition is in marked contrast to their more favourably situated brethren. Their raiment consists of a scanty cloth round the loins and in some cases a body wrap ; their ornaments, a few glass beads strung round the neck. Their wants, however, appear to be of the

simplest, and they apparently prefer the life of the jungle to any regular cultivation and settled abode. They eat mostly a grain, *gangai*, and *kodo* and *makai* (Indian-corn), and supplement these with various jungle products and game when they can kill it. They raise crops of *makai* (Indian-corn) on clearings in the jungle on the hill sides, and have formerly done immense damage. The people are of course backward and have not developed the wants bred by civilization; but taking everything into consideration, they are fairly well off. They are extremely unthrifty, and in reaping their paddy content themselves with cutting the ears only, afterwards cutting any straw they want, but wasting a great quantity by turning their cattle in to graze on the standing stubble. Fuel is readily accessible, so too timber for their houses and agricultural purposes. The valley of the Brāhmanī, where the greater proportion of the population lives is fertile, and in ordinary years the yield of the crops is abundant.

The necessities of life can be cheaply obtained: of luxuries few are known except opium and a considerable consumption of *hāndi* or *pachwai* (rice beer). This can be brewed free for home consumption. The supply of opium and *ganja* is limited to two maunds of each per annum. The Bhuiyās are freely addicted to the consumption of opium and *ganja*, especially the former, giving it even to children of three years of age. The jungle tribes take both drugs when they can obtain them. The Bhuiyās, though confirmed opium eaters and smokers, also consume a fair quantity of country liquor. The people are virtually shut off from civilization with its attendant increased wants.

Putting aside differences of caste and race, there is a very general level of equality amongst the people of this State. There are no zamindārs in the ordinary sense of the term, and the difference in the size of holdings is not marked. The people are free from debt except for occasional small loans amongst themselves, and the money-lender is conspicuous by his absence.

The people appear healthy, and epidemics are said to be PUBLIC HEALTH. rare amongst them. Fever and spleen appear to be the chief complaints. The people themselves show no sign of suffering to any serious extent from malarial fever and their physique generally is good. There is a dispensary at Bonaigarh at which 9 indoor and 9,270 outdoor patients were treated in 1907-08: a dispensary is under construction at Koirā in the centre of the Bhuiyā tract: vaccination is in charge of a Civil Hospital Assistant with paid vaccinators under him: no fees are levied. Vaccination has hitherto been exceedingly unpopular and revaccination unknown: special efforts of late have been made to

induce the people to accept vaccination, and in 1907-08 there were 1,882 primary vaccinations and 582 cases of revaccination.

AGRI- CULTURE.

The general character of the cultivation in Bonai is the same as in the other States. The principal crops grown in the State are :—cereals, rice ; green crops—*kulthi*, *māga*, *arhar*, *birhi*, *barai*, or *rambhā*, oil-seeds—*til* (sesamum), *sarisha* (mustard), and *sarguja*.

Rice cul- tivation.

The regularly cultivated area is confined to the valley of the Brāhmanī river with a few small scattered areas in valleys lying between the hill ranges. Three regular rice crops are grown in Bonai,—*gorā dhān* or highland rice, autumn rice, and winter rice. Highland rice or *gorā dhān* is sown at the commencement of the rains in June or July, and reaped in September. The autumn rice crop is sown in June on the higher levels of the terraced slopes, and reaped in October. The winter rice is grown on the lower terraces and in the drainage hollows. It is sown in July in a nursery, and sometimes transplanted but generally sown broadcast. The crop is reaped in November. This crop is estimated to yield from eight times to ten times the amount of seed sown.

The principal crop of the State is the winter paddy. Early *aus* paddy is grown in some parts along the river-bed, but as a crop it is of no account. The chief kinds of rice grown are as follows :—*Sonāhharikā*, *muktākeri*, *metrai*, *śitābhoga*, *rādhābhoga*, *tulsi*, *lakshmībhoga*, *sunāyundi*, *rāutguli*, *bhājmā*, *kantākeri*, *kaintrāi*, *jhagri*, *mālbamhni*, *gāngātiriā*, *baidyārāj*, *badaras*, *pārāpakhiā*, *kierimundi*, *bhuskā*, *jhuntri*, *kuntāru* and others. These are reaped from October onwards.

A fourth rice crop, called *dāhi dhān*, is grown on forest land by the hill tribes. For this no ploughing is required, but the trees are cut down and burned on the land, and the ashes are mixed up with the surface soil. The seed is put in as soon as the rain commences. The outturn of the *dāhi* crop is very prolific, and it is not surprising that the forest tribes cling to this mode of cultivation with considerable tenacity. After two years, however, the land is exhausted, and a fresh piece must be prepared.

Other crops.

Other crops are—*Kāngo*, *suān*, *kodo*, *gangāi* (*thalāri*), *māndiā*, *birhi* (*urid*), *kulthi* (two kinds—*bāli* or *kalā kulthi* and *kulthi* itself), *māga*, *barai* (a kind of *māga*), *buta*, *arhar*, *rantilā* (or *sarguja*), *rāshi* (sesamum), mustard, *jara* (castor seed), *rāhāri*, *kumā*, *bāijā*, *kukā*, *ākhu* (sugarcane).

The most productive of the pulses is *birhi*, next come *kulthi*, *māga*, *barai* and *badi* or *rambhā*. The pulse called *arhar* or *rahar*

is grown on hill-sides by the wilder tribes, whose principal crop it forms. The oil-seeds—*tīl*, *sarisha*, and *sarguja*—are grown plentifully; and oil is also extracted from the *kusum* (*Schleichera trijuga*) and *mahudā* (*Bassia latifolia*) trees.

Boitālu or *kakhāru* (pumpkin), *baigun* (brinjal), *sāru* (Arum <sup>Veget-
ables.</sup> *colocasia*), *kachu*, *masiā*, *turdi*, *mendhāsinghā*, *kundru*, *kankro*, *rambhāchhuin*, *khīrā* (cucumber), *kailā*, *sajināchhuin*, *kandamūla* (sweet potato), *kharbhuj*, *chalanā*, *panasa* (jack fruit) and plantains.

No trustworthy statistics as to the outturn of crops are available. <sup>Outturn
of crops.</sup> No regular land measures were formerly known in Bonai; that is, the local unit of measurement had no reference to any definite superficial area, but only to the quantity of seed which would usually be sown on the land. Thus a *khandi* of land is the amount of land which should receive half a maund of seed, an amount which obviously varies with the crop, season, and soil. But in 1880-81 Mr. Hewitt, who was then Commissioner of Chotā Nāgpur, fixed a unit by having a maund of rice sown in the presence of the Rājā and the tenants. The rates of rent on the *bighā* so ascertained (2,500 square yards) were fixed at one rupee for first class lands, 12 annas for second class and 8 annas for third class. In accordance with the custom of the country only rice lands were assessed. The average yield of the autumn crop on the area sown with half a maund of seed would be about twenty maunds, while the produce of the winter crop would be from thirty to thirty-five maunds.

In the Pabari *pargana* amongst the hill Bhuiyās agricultural holdings are assessed on the number of *hals* or ploughs that they contain. The local *hal* of Bonai is very large, containing seventeen *khandis* ($8\frac{1}{2}$ maunds). Despite the classification made in 1880 a cultivator when asked how much land he holds, still states the number of ploughs he possesses or number of *khandis* required to sow his land.

Irrigation to any general extent is not practised. In a few cases hill streams are dammed to irrigate rice crops. The only other crop which is irrigated is sugarcane, which is grown on the homestead lands by sinking a well or if possible by raising water by the ordinary lifts from any available tank.

The rates of assessment for 1st, 2nd and 3rd class rice land <sup>RENTS,
WAGES
AND
PRICES.</sup> per acre are Re. 1-15-0, Re. 1-7-3 and Re. 0-15-6 respectively. The average rate of assessment for *nayābādi* land (land newly brought under cultivation) per acre is Re. 0-5-6. Rates of wages in Bonai are still determined by custom nor have money payments been usually adopted. It is extremely difficult to induce the

people to take up regular paid labour, four annas a day fails to attract labour for ordinary road earthwork: there is ample labour to be obtained by working as sawyers and carters for the two large timber firms, but practically no local labour is forthcoming and both skilled and unskilled labourers have to be imported from outside. The only system of obtaining local labour is the *begari* (free labour) system of forced labour for State work rewarding the labourers with their daily allowance of two seers of rice per head. The daily rate of wages paid to imported labour is, superior mason one rupee four annas, common mason or carpenter twelve annas each and local wages when labour can be obtained for cash payment are nominally, cooly three annas, woman and boy two annas, thatchers three annas, common blacksmith four annas. The price of the best cleaned rice was returned by the Commissioner in 1873 at 27 *tambis* or seers for the rupee, of common rice 54 seers for the rupee, and of unhusked coarse paddy, 108 seers for the rupee. The price of common rice during the decade from 1893-1902 averaged 18 seers per rupee. The proximity of the railway to the State has undoubtedly given the cultivators a far better market for their produce.

OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

There are no special manufactures, trades or occupations in the State. *Asan* (*Terminalia tomentosa*) trees are found in great abundance, and large quantities of wild tusser silk cocoons are exported from Bonai. Artificial culture of the tusser worm has, however, made but little progress, as the mass of the population consider it an impure occupation, and none but the lowest castes, such as Doms, Ghâsis, Pâns, and Gonds will engage in it. Silk cocoons and stick lac are the most valuable of the jungle products. Kerosene has penetrated as far as Bâñki and Bonaigarh and tobacco is brought on pack-bullocks. The cheap continental-made blanket is in evidence, and a small trade is done in foreign-made glass beads, bracelets, looking glasses, etc.

The jungle tribes collect the tusser, lac, myrobalans (*harirâ*), *sabai* grass, and other jungle products for the contractors dealing in these articles and receive payment in cash or kind. Cotton is cultivated to a considerable extent, but for local consumption only. Cotton thread from Calcutta is beginning to find its way even into the interior. In a few villages it has already ousted the locally produced article. Thus the Pâns round Koirâ complain that formerly the people used to cultivate the cotton and bring it them to spin. Cotton is still, however, extensively grown and the village Pâns weave it and up to the present the great proportion of the cloth woven is from locally grown cotton.

Ropes of excellent quality are made by the jungle tribes from the creeper known as *eiāli* which is found in abundance in the forests. The chief village industries are (1) weaving, (2) bamboo mat and wicker work, (3) the making of brass pots and pans, (4) iron-smelting, (5) gold washing and (6) the making of vessels of soap-stone for domestic use. Industries and mineral resources.

Weaving is done by men of the Pān (or Gandā) and Hansi castes and only coarse cotton cloths are woven. The hand-loom used by both castes is the same, but the cloths turned out by the Hansis are somewhat finer than those woven by the Pāns. Cloths are woven only for the local market. Bamboo mat and wicker work is done by the Turi, Dom and Khond castes. The Turis do by far the finest work. The Doms make the bamboo wicker trunks, called *ptras*, the better kind of baskets in domestic use, and bamboo and palm-leaf mats and fans, while cheap and rough mats and baskets are made by the Khonds.

Brass and bronze vessels and dishes, of all the usual forms in domestic use are made by men of the Kansāri caste. They make also the brass ornaments, such as anklets, bracelets, rings, etc., worn by women of the poorer classes. The work is usually of a very rough description and commands only a local market. Iron smelting is done by men of the Kāmār caste from iron ore picked up on the surface, and excellent iron is produced. All the domestic and agricultural implements used throughout the State are made from this iron. Gold-washing is done by the Jhorā caste, men and women alike sharing in the work. The gold is obtained from the sands in the bed of the Brahmani river and its tributary streams. The earnings of a Jhorā washer will average about 3 annas a day. Though the quantities of gold obtained in this way are small, probably most of the gold ornaments worn by people in Bonai are made of gold obtained locally from the Jhorās. A unique industry is that of the manufacture of vessels of soap-stone or *khari* for culinary and other domestic use. This industry is practised by men of the Bhumij or Bhandwāl caste. Two varieties of stone are found in Bonai. One is an opaque variety of a greyish-white colour known as *dudh-khari*: the other variety is of a greenish tinge and of a hyalescent or semi-crystalline character and is known as *ainka-khari* being the more highly prized of the two. Very neat vessels of all the usually domestic shapes and sizes are turned out of this stone. The vessels are first scooped or chiselled out of the stone and are then turned on a lathe. These stone vessels are greatly prized locally and have acquired a reputation abroad. They find a modest market in the neighbouring states.

MEANS OF
COMMUNI-
CATION.

With the exception of the road to Bānki, there are no regular roads in this State. At the best there are a few bullock-tracks, and travelling is a most difficult and slow process. Formerly carts could scarcely proceed from the railway to Bonaigarh owing to the difficulties of the road through the Champājharan pass: the pass has, however, been recently opened out by blasting and through communication for carts is no longer a difficulty: a good road from the line of rail to the headquarters is now under construction. The river is not navigable owing to rocks and rapids: small dug-outs work up and down, but it is unsafe for boats carrying merchandise and attempts to float sleepers down the river have ended in wreckage and failure. There is a branch post office at the headquarters. The Imperial post plies *viâ* Pānposh.

LAND
REVENUE
ADMINIS-
TRATION.

The current land revenue demand in 1907-08 was Rs. 9,534. The assessment is very light and the demand is regularly and easily collected. The land revenue administration differs but little from that of the neighbouring States of Gāngpur, Keonjhar and Bāmra. Land is plentiful and whole village communities frequently abandon their holdings for new sites and in consequence the individual is careless of his rights in the land. The advent of the railway through Gāngpur is however changing this state of affairs, and under the security of administration there has been a noticeable improvement and development of the larger villages, especially in the valley of the Brāhmanī. A settlement was supposed to have been completed in 1880. The Commissioner Mr. Hewitt commenced the work by laying down a unit of land measurement as already described, and by measuring and assessing a few villages in the presence of the Chief who undertook to carry on the work on similar lines: the work of actual measurement was, however, at once abandoned by the people and the ordinary measurement by sight adopted taking Mr. Hewitt's *bighā* as the rough estimate for this chance estimate by observation. There has thus been no regular land settlement, but a regular survey and settlement of the State is about to be undertaken by Government agency. An allowance of about two acres of land is allowed by the State for the maintenance of the village *kotwāls* or *chaukidārs* (watchmen) and no *chaukidāri* tax is paid.

Cesses.

Besides the rent, the cesses paid are in the case of purely agriculturists only the school and *halpanchā* cess (or fuel cess). The school cess is only collected from the *khālsa* villages, *i.e.*, the villages belonging directly to the Chief's domain and is not paid by the *sānt* zamindār or Gond *jāgirdārs*. The *halpanchā* (or fuel cess) is levied at the rate of four annas per

plough, and the tenant can cut as much timber of the species unreserved as he chooses for this payment from the unreserved portions of the jungles assigned to his village, which are usually of considerable size. The artisan classes, such as the cultivators of the tusser cocoon (*kuā*), pay a cess (*dālkati*) of one rupee per house; the gold-washers (*Jhorās*) and the Pāns engaged in weaving pay a cess (*pūtki*) of one rupee per house or per loom; potters, one rupee per house; braziers, etc., pay similar cesses. These artisan classes pay no rent for their house sites.

In this State there is only one zamīndār, the *sāont* or head Zamīndārs. of the Bhuiyās. He has a small zamīndāri in the south of the State on the east bank of the Brāhmani. He pays a small quit-rent of eighteen rupees per annum for his zamīndāri and appoints the headmen in his villages. The State, however, leases out the liquor shops in the zamīndār's estate. Besides the *sāont* there are in the south of the State the two Gond *jāgirdārs* (military fief-holders) holding twelve villages each on the west and east banks of the Brāhmani. In addition to their rent they pay a police cess at three annas in the rupee, the profits on *mundukats* (trees left on a clearing in the jungle), as regards the *jāgirdāri* villages, is divided equally between the *jāgirdārs* and the State.

There are none of importance. Various members of the Rāj Khorposh-dārs. family have a few villages here and there for their maintenance. They are but petty personages and their relations with the Chief are amicable.

Except in the zamīndāri and *jāgirdāri* villages headmen are Headmen. appointed by the State. The headman or *gaontia* is purely a *thikādār* (farmer): he does not hold the *bhogrā* (service) lands free of rent; these are assessed in the general *jamā* or rental of the village, but are however the best in the village. Their duties are to collect the rents of the village for which they receive two annas in the rupee commission; to arrange for *begāri* (free labour); to appoint the *kāncāl* (village watchman) subject to approval of the State (*i.e.*, they nominate), and see that two *bighās* of land are reserved for his maintenance: their offices are generally held from father to son, but of course no such reservation is made in their *pattās* (leases) by the terms of which they usually are given the lease of a village when and until a fresh lease is made: in some cases the period of lease is fixed, in others not. In case of default they forfeit the lease. The headmen are substantial persons; they get their commission, hold good lands in the village and reap the profit from the rent of all new lands brought under cultivation during the period

of their leases and get a certain amount of *begāri* or free service from their tenants.

**GENERAL
ADMINIS-
TRATION.**

**Powers
and juris-
diction.**

The relations of the Chief with the British Government are regulated by the *sanad* granted in 1899 and re-issued in 1905 when the State was transferred to the Orissa Division. Under the *sanad* of 1899 the Chief was formally recognized and permitted to administer his territory subject to prescribed conditions, and the tribute was fixed for a further period of 20 years, at the end of which it is liable to revision. The Chief is under the general control of the Commissioner of Orissa whose advice he is bound to follow as regards all important matters of administration, including the settlement and collection of land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt and opium, and disputes in which other States are concerned. The criminal powers at present exercised by the Chief are to pass sentences of imprisonment up to 5 years and of fine to the extent of Rs. 200, but sentences of imprisonment for more than 2 years and of fine exceeding Rs. 50 require the confirmation of the Political Agent. The State is now under direct management by Government: the local officers are a Superintendent and an Assistant Superintendent as the head executive officers of the State.

Finances.

The total revenue was in 1907-08 Rs. 93,759 and the tribute is Rs. 500 per annum.

Forests.

There are valuable forests in the State which have for several years been worked by two European Timber Companies. There has been no actual demarcation of State and village forests, but the felling of prohibited classes of timber is strictly enforced and the Forest Department now guard against the wanton destruction of forest areas for upland cultivation and catch crops: a trained Forester is about to be appointed. The *sāl* (*Shorea robusta*) forests are extensive: it is however difficult to export the timber and attempts made to float sleepers down the Brāhmani have failed owing to the rapids and rocks with which the river abounds until it enters the Tālcher State. Timber is accordingly carted from a considerable distance to the railway line. The forests are also full of *āsan* (*Terminalia tomentosa*), *pāsāl* (*Pterocarpus marsupium*), *sisū* (*Dalbergia Sissoo*) and *kusum* (*Schleichera trijuga*). The minor forest products consist of lac, tusser cocoons and *sabai* grass (*Ischenum Angustifolium*) and are leased out to contractors. In 1907-08 the forest revenue yielded Rs. 67,088. In the year 1907-08 the excise revenue amounted to Rs. 6,054. The total number of civil suits for disposal in the year 1907-08 was 107: the litigation was of a

**Excise.
Civil
justice.**

petty nature, having reference chiefly to small money claims and land disputes.

There is a regular police force consisting of 1 Sub-Inspector, Police. 5 Head-Constables and 29 constables: besides this staff there is a reserved police force of 9 men and 1 Sub-Inspector: there are also the village *chaukidars* or *gorāts*, 108 in number. As already stated there are feudal tenures held by Bhuiyās and Gonds: these feudatories form a sort of rural militia and are available for police duty in the State.

The jail in Bonaigarh affords accommodation for 31 prisoners. Jail. There is a regular Public Works Department under the Agency Executive Engineer with a Sub-Overseer locally in charge: the most important work now in hand is the construction of a good road from Pānposh on the railway to Bonaigarh, a distance of 38 miles. In the year 1907-08 Rs. 13,727 was spent on account of public works. Public Works Department.

Education is exceedingly backward and the State being inhabited by very wild aboriginal races scattered amongst the hill ranges and forests it has not been possible so far to spread education: the people are adverse to sending their children to school and making them attend regularly. In 1907-08 there were 13 Lower Primary schools and one Upper Primary school and the number of pupils attending was 492. A special State Sub-Inspector has been recently appointed with a view to improve the standard of the existing schools and endeavour to open others. The State also enjoys the services of the Agency Inspector of Schools, and there are signs that the cause of education is likely at last to make progress. EDUCATION.

CHAPTER VII.

DASPALLA STATE.

PHYSICAL ASPECTS. THE State of Daspallā lies between $20^{\circ} 11'$ and $20^{\circ} 35' N.$, and $84^{\circ} 29'$ and $85^{\circ} 7' E.$, with an area of 568 square miles. It is bounded on the north by Angul district and Narsinghpur State, from the latter of which it is separated by the Mahānadi river; on the east by Khandparā and Nayāgarh States; on the south by the Madras district of Ganjām; and on the west by the Baud State. The principal peak is Goāldes (2,506 feet) on the north on the right bank of the Mahānadi.

The Mahānadi marks on the north the boundary line, except for a short distance, where the State extends to the north of the river and the boundary is conterminous with the British district of Angul. The State is divided into two parts—Daspallā proper, to the south of the Mahānadi, which comprises the original area of the State; and Jermuha Daspalla, a small tract to the north of the Mahānadi, which was formerly a part of the tract known as the Angul State, but annexed by conquest. On the west and south the State is covered by some fine hill ranges, but there are no peaks of any special height. These ranges are covered with dense forest, especially to the south, where there are large tracts of valuable *sal* (*Shorea robusta*) forest. The rest of the State is open country undulating with a gradual slope from the southern hills to the Mahānadi and the country readily lends itself to irrigation. The State is famous for the magnificent and picturesque gorge of the Barmūl pass in the north-west corner of the State: at this spot the Mahānadi suddenly narrows down from its wide course and enters the gorge, sweeping along through the pass which in parts is not more than a quarter of a mile wide: on either side hills tower up precipitously from the river bed, clad with dense forest to their peaks, with rugged scarps standing out in bold relief: the channel scoured out by the volume of water tearing through the gorge is of great depth and is a magnificent sight in the rains: in the cold and hot seasons the depth of the channel provides a long expanse of water gleaming blue and clear in the sun, stretching out before the eyes like a lake surrounded by mountains: the contrast is enhanced at this time of the year when at either end

of the gorge the Mahānadi has dwindled away to a few isolated currents running shallow between vast reaches of arid sand. The average rainfall for the six years—from 1902-03 to 1907-08—was 57·28 inches. The headquarters of the State are at Kunjaban.

Daspallā is said to be a corruption of Jaspallā, meaning a **HISTORY.** village or number of villages acquired by conquest. The State was established about 516 years ago by Sāl Bhanj, one of the brothers of the then Rājā of Baud. The boundaries of the State at the time of its foundation cannot be ascertained. It is said that Sāl Bhanj had some family quarrel in consequence of which he went to Puri to visit Jagannāth. On his return the then Chief of Nayāgarh took pity on him and gave him shelter at Barmūl. The Rājā of Khandparā joined the Chief of Nayāgarh in helping Sāl Bhanj. The latter gave him a part of his State named Korada, five *kos* (ten miles) in area, and the former gave him an equal area and made him the Rājā thereof. Nūrāyan Bhanj, the successor of Sāl Bhanj, conquered some of the Khond villages. The next Chief named Padmanāv Bhanj conquered that part of the State which is now called Khond Desha. The area of the State being thus extended, the Rājā of Nayāgarh tried to get back the portion of his State, which had originally been given to Sāl Bhanj, and eventually succeeded in doing so. This part was called Purunā Daspallā. Padmanāv Bhanj after the restoration to Nayāgarh of Purunā Daspallā defeated a Khond Chief or Mallik and established his capital at Kunjaban *garh*, the present headquarters of the State. The two succeeding chiefs attempted to wrest from the Rājā of Angul the tract known as Jormuha; but before the fate of the war was decided the matter came to the notice of Raghuji Bhonslā who deputed an officer to settle the dispute, and in 1776 A.D. gave a *sanad* for Jormuha to the Rājā of Daspallā. The twelfth Chief of this family, Krishna Chandra Bhanj, conquered the Khond *silās* (tracts) named Na-saghar and Baisipalli. None of the Chiefs have any *furmān* from the Mughal or Marathā rulers. The Chief is commonly known as the Rājā of Jormuha Daspallā. No tribute is paid for Jormuha by virtue of a concession granted by the Marāthās in consideration of the Rājā supplying, free of all cost, all the timber annually required for the Jagannāth cars at Puri. It was at the Barmūl pass that the Marāthās made their last unsuccessful stand against the British in 1804. The emblem of the State is the peacock.

The population increased from 45,597 in 1891 to 51,987 **THE** in 1901, of whom 51,903 were Hindus, the most numerous **PEOPLE.** castes being Khonds (12,000), Pāns (8,000), Chasās (7,000) and Gauras

(5,000). The density is 92 persons to the square mile. The inhabitants are contained in 485 villages, of which the chief is Kunjaban, the headquarters of the State, situated 14 miles from the Cuttack-Sonpur road. The population is classified as follows:—Hindus—males, 25,733, females, 26,170; total of Hindus, 51,903 or 99·8 per cent. of the population of the State; proportion of males in total Hindus, 49·7 per cent. Musalmāns—males, 70, females, 11; total of Musalmāns, 81 or 0·16 per cent. of the total population; proportion of males in total Musalmāns 86·4 per cent. Christians 3. The number of persons able to read and write is 876, or 1·7 per cent. of the total population. Averages—Villages per square mile, 0·85; persons per village, 107; houses per village, 22·03; houses per square mile, 18·8; persons per house, 4·8. The majority of the aboriginal tribes are Khonds, who form 23·7 per cent. of the population. Of the 485 villages there are 475, with less than five hundred inhabitants, 9 with from five hundred to a thousand, and one with from one to two thousand inhabitants. The people are backward, fairly well off, but very improvident.

**PUBLIC
HEALTH.**

The country is not unhealthy, except in the forest tracts, where malaria is prevalent. The average ratio of births and deaths per thousand of the population for the ten years from 1893 to 1902 was 16·90 and 14·20 respectively; fever and bowel-complaints account for the principal number of deaths. There is a charitable dispensary at the headquarters in charge of a Civil Hospital Assistant; the dispensary has accommodation for indoor patients; in 1907-08 the total number of patients treated and the average daily attendance were 5,429 and 24 respectively. The people are strongly adverse to vaccination and the average annual number of primary vaccinations during the 10 years from 1893 to 1902 was only 282: since then the department has been placed in the charge of a special Vaccination Inspector, and in 1907-08 there were 1,543 primary vaccinations and 660 revaccinations: the hostile attitude towards vaccination is slowly giving way.

AGRICULTURE.

The soil is fertile and the open country between the southern hill ranges and the Mahānadi is well cultivated, and there are several prosperous villages. The agricultural population is indolent and as elsewhere the system of cultivation is of the roughest and the produce obtained is nothing like what the soil is capable of yielding: transplantation of rice is but rarely practised. The crops are the same as in the neighbouring State of Baud, and nothing has so far been done to introduce fresh varieties of paddy or new crops. The soil, however, yields in abundance, and the people usually have large surplus stocks for export;

small reservoirs and embankments for irrigation are commonly met with. The total area in 1902 of the State in acres was 363,520, of which forests occupied 243,549 and 31,135 acres were not fit for cultivation: culturable waste other than fallow amounted to 49,219 acres, fallow 2,258 and net cropped area 37,359 acres and area cropped more than once 3,150 acres.

The assessment is light and the average rate of rent per acre of first, second and third class rice lands is Rs. 2-2-4, Re 1-12 4 and Re. 1-7 respectively and for *at* or uplands, Re 0-9-0. The average rate of wages during the ten years 1893 to 1902 has shown a general tendency to rise; the average daily rate during this period has been as follows:—Common mason 7 annas 8 pies; superior carpenter 5 annas 8 pies; common carpenter 3½ annas; common blacksmith 5 anna-; the services of superior masons and blacksmiths are not available. The average price per rupee of wheat, rice and gram during the same period has shown a tendency to rise and has averaged 8½ seers, 20½ seers, and 14½ seers respectively.

This State has no special manufactures or occupations calling for notice. In the rainy season and up to January large quantities of food-grains, oil-seeds, bamboos, small timber and forest produce are carried by boat down the Mahānadi to Cuttack. As in the case of other *Garhjat* States principal imported articles are salt, spices, mill-cloths and kerosene oil.

The Mahānadi river forms the natural and readiest line of communication. The Cuttack-Sonpur road maintained by Government runs through the State parallel to the river; there are rest-houses along the road at easy distances. The State maintains one good surface road about 14 miles in length from the headquarters at Kunjaban linking up with the Government road. There are two inferior surface tracks leading to the Nayagarh and Khandparā States. There is a post office at the headquarters and the post plies *viâ* Kantilo.

The system of the land revenue administration is similar to that of the neighbouring States and requires no detailed mention. There are no zamindāris in the State. No cesses are levied. The last settlement was made in 1898 by pole measurements known as the *dasika-padika* or a pole measuring 10 feet 5½ inches. The current land revenue demand in 1907-08 amounted to Rs. 31,828.

The relations between the State and the British Government are regulated by the *sanad* of 1894 which was revised in 1908 and the powers enjoyed by the Chief are those of a magistrate of the first class. The Chief is assisted by a *Dewan* in the disposal of public business. The total income of the State is estimated

RENTS,
WAGES
AND
PRICES.OCCUPA-
TIONS,
MANU-
FACTURES
AND
TRADE.MEANS OF
COMMUNI-
CATION.LAND
REVENUE
ADMINIS-
TRATION.GENERAL
ADMINIS-
TRATION.POWERS.
FINANCES.

	at about Rs. 71,644 and an annual tribute of Rs. 661 is paid to the British Government. The chief sources of income in 1907-08
Forests.	excluding land revenue were from the forests, Rs. 22,464 and from excise, Rs. 3,537 : reckless felling was formerly the custom in the valuable forests of this State, but this has been stopped and no trees under $6\frac{1}{2}$ feet in girth are now allowed to be
Excise.	cut. Opium and <i>gānja</i> are obtained under the same system as in vogue in the other States : the outstill system for supply of liquor is in force and the standard enforced is not more than one outstill for every 30 square miles, and the number of outstills is in fact actually smaller. The total number of suits for disposal in 1907-08 was 265; 55 per cent. of the suits were of a petty nature being below the value of Rs. 50. The number of cases reported to the police in 1907-08 was 78 and serious crime is
Civil Justice.	a rare occurrence in the State. The police force consists of one Sub-Inspector, 11 Head-Constables and 25 constables : besides these there are 210 <i>chaukidars</i> (village watchmen) and a
Crime.	<i>paik</i> militia of 112 men. There is a small masonry jail at headquarters with accommodation for 25 prisoners : regular labour is exacted from the convicts, who are employed on weaving with a fly-shuttle loom, on oil-pressing and extramural work of road making. In 1907-08 the daily average population was 18·73. There is no regular Public Works Department. The State, however, spent Rs. 8,321 on public works in the year 1907-08.
Police.	The State maintains a Middle English, two Upper Primary, 43 Lower Primary schools and a Sanskrit <i>tal</i> . The number of pupils on the rolls in 1907-08 was 851. Education is very backward and the State received in 1907-08 a grant of Rs. 279 towards education and also enjoys free of cost the services of the regular inspecting staff of Government officers. In 1907-08 the State spent Rs. 2,658 on education.
Jail	
Public Works Department.	
EDUCATION.	

CHAPTER VIII.

DHENKANAL STATE.

THE State of Dhenkānal lies between 21° 11' and 20° 31' N., and 85° 10' and 86° 2' E. It is bounded on the north by the Pāl Laharā and Keonjhar States; on the east by the Cuttack district; on the south by Athgarh, Tigiria and Barāmbā States and on the west by Hindol State, Angul district and Tācher State. The State comprises a total area of 1,463 square miles according to the Topographical Survey of 1857 and contains 968 villages and 2 towns. The river Brāhmanī traverses it from the north-west to the south-east for a length of 68 miles, roughly dividing it into two halves. The northern half is more jungly and sparsely populated than the southern. The State is interspersed with hills of which the most important are the Ranjanāgura and the Anantpur ranges to the north and the Kapilās range to the south-east, and it is intersected by numerous hill-streams which generally flow into the Brāhmanī or its principal tributary, the Ramiāl. The Kapilās hill has an elevation of 2,239 feet and on the summit is a bungalow for the Chief's summer residence with a hill-road leading up to it. The general slope of the State is from west to east and from north to south; the country is undulating and contains a large number of fertile valleys and the soil varies from a rich loam to the gravely detritus of the hill slopes. Less than a third of the State has been brought under cultivation and the forest area covers nearly a thousand square miles, of which the reserved area amounts to 264 square miles. The undulating character of the country specially lends itself to easy irrigation by constructing *bandhs* or dams for the storage of rain water. The forests are rich in *sāl* (*Shorea robusta*), *daan* (*Terminalia tomentosa*), *pāsāl* (*Pterocarpus marsupium*), *sīsū* (*Dalbergia Sissoo*), *mahuā* (*Bassia latifolia*) though of an inferior growth and generally of an immature age. Mica deposits have been discovered in different parts of the State, limestone is also found; iron is smelted according to the primitive method by the Lohurās of Parjang and gold dust in very small quantities is collected by washing the sands of the Ramiāl, the gold thus obtained being of the purest quality. The rainfall averages 58.21 inches: the

summer months are very dry and the temperature rises to 106°. The town of Dhenkānāl, the headquarters of the Chief, contains a population of 5,609 souls, and has good public and other buildings and roads, most of which are metalled and well-aligned. A telegraph line connects it with the town of Outtaok, 24 miles off. The other important centre is Bhuban situated on the Brahmann in the extreme east with a population of 6,788 souls and noted as a centre of trade.

HISTORY. The State of Dhenkānāl has no authentic record from which any information as to its origin or history can be gathered. The State is said to derive its name from an aborigine of the Savar caste, named Dhenkā Sawara, who was in possession of a strip of land, about a couple of miles in area, upon which the present residence of the Chief stands. There still exists to the west of the Chief's residence a stone, commonly known as the *Dhenkā Sawara Munda* (head), to which worship is rendered once or twice in a year. About the middle of the 17th century, one Singha Bidyādhara, a scion of the then Khurdā (Puri) Rāj family, is said to have conquered the country and founded the State. Legend relates that the conquered Savar, when put to death, prayed that his head should always be worshipped. Singha Bidyādhara was probably one of a number of petty Chiefs who were known as *sāmāntas* or subordinate Chiefs. In an old palm-leaf record it is stated that he was *jāgirdār* of Hodā Karamul, the *bisa* or *pargana*, about 15 or 16 miles to the north of the headquarters of the State. There are in the Dhenkānāl State a number of places with the prefix of *Garh* such as Garh Siulā, Garh Besaliā, Garh Dom Rājā Katak, Garh Gaupur, and so on. In these there exist even to the present day, ruins of buildings, stone pillars, tanks, wells, and parts of ditches, etc., which show that the places so known were once the seats of petty or semi-independent Chiefs, i.e., of a *sāmānta*. There is also in the State a place known as Bhīm Nagari, where it is said that the well-known Orissa Chief Ananga Bhīma Deva, who held the *gadi* in the 12th century, was born. This fact is believed to have been recorded in the old palm-leaf records (*Mādalā Pāñji*) of the Puri temple. The old temple of Chandra Sekhar on the Kapilās hill was built by Rājā Pratāprudra Deva of Orissa in the 16th century. There are no records to show the original limits of this State or the various changes in its boundaries. The tradition has, however, been handed down from generation to generation, that the State which originally consisted of one small strip of land was gradually enlarged by the conquests made by Singha Bidyādhara and his successors from the surrounding Chiefs. The largest

acquisitions were made during the time of Trilochan Mahendra Bahādur from 1756 to 1798 A.D. He was a powerful Chief, and received the title of Mahendra Bahādur from the Puri Rājā, his predecessors having been designated only as Sāmanta Singha or Bhramarbar Rai. He obtained a *farmān* or *sanad* from the Rājā of Orissa. There is still extant a little poem called *Samara taranga* (war wave), which contains a description of the waves of the war which swept over Dhenkanāl. Up to a very recent date, some of the neighbouring Chiefs acknowledged the supremacy of Dhenkanāl. The Rājā of Hindol especially did so by making an annual present of sweets called *munu*. The present Chief's grandfather, Bhāgirathi Mahondia Bahādur, was an enlightened Chief, and was made a Mahārājā in 1869. He was heirless, and adopted the youngest brother of the present Chief of Baud, the family thereby taking rank as high caste Kshatriya. He died in 1877 and was succeeded by his adopted son, Dinabandhu Mahendra Bahadur, who died a minor in 1885. His son, the present Rājā Sur Pratap Mahondia Bahadur, is the twentieth in descent. The emblem of the State is a fish.

The total population of the State according to the census of ^{THE} 1901 is 273,662 souls, classified as follows:—Hindus—males, 131,465 and females, 134,285, total, 265,750 or 97·1 per cent. of the population of the State; proportion of males in total Hindus 49·5 per cent. Musalmāns—males, 131 and females, 318, total, 749 or 0·28 per cent. of the population of the State; proportion of males in total Musalmāns 57·5 per cent. Animists—males, 3,496 and females, 3,636, total, 7,132 or 2·6 per cent. of the population of the State; proportion of males in total Animists 49·02 per cent. Christian 18. Proportion of males of all classes in total population 49·04 per cent. Average density of population 187 per square mile. Averages—Villages per square mile, 0·66; persons per village, 269·9; houses per square mile, 36·7; houses per village, 55·5; persons per house, 5·1. Number of literate persons in the State is 9,392 or 3·43 (males, 3·33 and females, 0·10) per cent. of the total population. In this State there are two towns and 968 villages: the villages may be classified as follows:—1 village with from two thousand to five thousand inhabitants, 30 with from one to two thousand inhabitants, 113 with from five hundred to one thousand inhabitants, 824 with less than five hundred inhabitants. The population is ethnically divided as follows:—Aboriginal tribes 42,281 or 15·5 per cent. of the population, of whom the Savars are by far the most numerous (21,438); semi-Hinduised aboriginals 55,861 or

20·4 per cent. of the population, the Pāns forming the great majority (45,825); Hindu castes and people of pure Hindu origin 174,740 or 63·8 per cent. of the population, the most numerous castes being Chasās (51,116), Gauras (18,369), Khandaits (15,761), Brāhmanas (11,541), Telis (10,290), Kewats (9,178) and Tantis (6,788). Musalmāns 749 or 0·28 per cent. of the population. The large percentage of the Brāhman population compared with the other Garhjat States is accounted for by the fact that the previous Chiefs of Dhenkānā and more particularly Mahārājā Bhāgirathi Mahendra Bahādur, the grandfather of the present Chief, and an enlightened ruler and lover of Sanskrit literature, made extensive grants of *lakṣhirāj* (rent-free) lands to learned Brāhmanas and induced them to settle down in the State with a view to raise the standard of public morality. The *lakṣhiraj* grants amount to 110 square miles, about half of which consists of forests. The Pāns, 16·8 per cent. of the total population, are very numerous and though some of them own lands having settled down to a life of honest toil, a large number still retain their traditional cattle-lifting and pilfering propensities.

**PUBLIC
HEALTH.**

The climate of the State is dry and healthy, except that of the jungle tracts, some parts of which are malarious. In average years tanks and wells supplemented by irrigation reservoirs supply drinking water to the people in the interior. In years of drought these sources dry up and the supply becomes deficient. Some of the villages are insanitary and the habits specially of the lower classes are very unclean. The aboriginal tribes still live largely on jungle roots. The diseases most prevalent are dysentery, diarrhoea, malarial fever, venereal diseases and skin diseases of various kinds. There are two charitable dispensaries entirely maintained by the State, one at headquarters and the other at Murhi, the headquarters of the Baisingā subdivision. The former is under a first grade Assistant Surgeon and the latter under a Civil Hospital Assistant; a lady doctor is attached to the former and there is a separate *zanana* (female) hospital. Both the dispensaries are doing good work and increasing in popularity. The average number of patients annually treated is 27,240. The total number of patients treated in 1907-08 was 32,320. The annual expenditure of the State on these medical institutions averages Rs. 8,684, including the cost of the vaccination establishment under a Civil Hospital Assistant, who acts as a peripatetic village doctor and distributes medicine gratis to the villagers in the recess season. In 1907-08 the number of primary vaccinations, was 7,407 and that of revaccinations, 3,817. The State

also employs a passed Veterinary Assistant to give occasional help to the villagers, when epidemics among cattle are reported.

Vital statistics are collected by the Police. The marginal figures compare the birth and the death-rates per millo for the last 3 years.

Year.	Birth-rates.	Death-rates.
1905 ...	18.65	16.82
1906 ...	16.47	18.10
1907 ...	22.01	21.96

There are epidemics of cholera and sometimes of small-pox of varying severity and confined to different parts of the State every year. The average number of deaths per annum from snake-bite is 24 and the number killed by

wild animals is 29. Rewards are offered for the destruction of wild animals.

The population of the State is essentially agricultural; but the methods of agriculture are still primitive and there is great room for development. The cultivated area is 157 square miles or less than a third of the total area of the State. The rents are undeveloped, the average rent per acre being Re. 0-10-6 for all kinds of lands taken together. The total cultivated and occupied area according to the last settlement of the State completed in 1901-02 is divided as follows:—

Class of land.	Area in acres.	Percentage of each class.
<i>Nārad</i> or winter rice ...	181,873	46.8
<i>Totā</i> or sloping highland ..	66,081	28.1
Culturable waste ...	29,487	10.4
<i>Bazafasā</i> or miscellaneous crops ...	17,330	6.1
<i>Bīāl</i> or autumn rice ...	9,776	3.5
<i>Defasā</i> or twice-cropped area ...	8,362	3.1
Homestead ...	7,098	2.4
Orchards ...	6,676	3.1
Uncultivable tanks, reservoirs and ridges ...	3,186	1.0
Sites of temples and buildings ...	183	0.1
TOTAL ...	287,002	100

The area under rice cultivation is 170,454 acres as under:—

Description of land.	Area in acres.	Gross out-turn in maunds.	Average outturn in maunds.
<i>Surat ekfasal</i> ..	131,873		
.. <i>dofasal</i>	880		
Total ..	132,712	288,816	18
<i>Balu ekfasal</i> ..	9,776		
.. <i>dofasal</i> ..	7,521		
Total ..	17,297	121,070	7
<i>Dālua</i> or spring paddy	445	4,805	11
<i>Sathia</i> or <i>Tolia</i> paddy	20,000	80,000	4
GRAND TOTAL ..	170,454	2,594,790	15

Manuring is practised on a small scale but rotation of crops is not generally practised. The principal crop in this State is the monsoon paddy. It is a bumper crop if the rain is seasonable and well distributed. In bad years it requires irrigation for which the State from its physical character is well adapted. The tenants construct reservoirs by throwing up dams across water-courses at a moderate cost in primitive fashion. The area under jute is inconsiderable. Sugarcane is largely grown and the people have taken to the better varieties introduced by the State. Tobacco is grown on alluvial lands and near homesteads. *Rashior til* (sesamum seed) is extensively cultivated on highlands with a comparatively poor soil and is largely exported from the State. The State maintains an agricultural demonstration farm and a sericultural farm under an expert for the benefit of its tenantry and better results may be expected when these institutions come to be more appreciated by the people. There is an almost unlimited scope for the development of the agricultural resources of the State.

NATURAL CALAMITIES.

The State is subject to visitation of floods and drought. The riparian tracts on both sides of the rivers Brahmani and the Ramial, covering an area of nearly 500 square miles, are liable to flood. The floods in ordinary years do not cause much harm. In years of exceptional rains they are destructive to crops. The loss caused by the floods is recouped by a bumper winter crop if it is not followed by an unusual drought.

Drought is a more serious calamity in the State on account of the undulating nature of the country, the surface soil being

highly porous. The areas most exposed are the extensive uplands in the north and the west of the State comprising an area of about 226 square miles; but in years of severe drought the greater part of the State is affected excepting the low lands and such other areas as are protected by *bandhs*, tanks and natural springs. Irrigation schemes large and small are therefore of cardinal importance to the State and their value is recognised. The well-to-do cultivators have small *bandhs* or embankments of their own and the State has invested a large sum of money in making a number of large reservoirs. But much remains to be done in this direction and the lack of capital and enterprise of the people is a serious drawback. The State devotes a portion of its income every year to irrigation projects, which ought to be highly reproductive in this State.

The average rates of rent per acre for the different kinds of crops are:—(1) *Sārad* or winter rice, Re. 1-0-8; (2) *Bidi* or early rice, Re. 0-5-9; (3) *Bāsefasai* (miscellaneous crops), Re. 0-7-1; (4) *Dofasai* (twice-cropped areas), Re. 1-5-9; (5) *Toula* or uplands at the foot of hills, Re. 0-2-1. There are 9 rates for *sārad* lands (winter rice), varying from Rs. 2-1-4 to Re. 0-6-3 per acre: average rates of assessment for 1st, 2nd and 3rd class winter rice lands per acre are Re. 1-13-2, Re. 1-0-8 and Re. 0-8-4 respectively. There are 5 rates for *bidi* land (early rice), varying from Re. 1-1-10 to Re. 0-1-2 per acre. Average rate of assessment per acre of *al* or *bidi* land is Re. 0-12-5. The rents realised by the *lākhurāddās* from their tenants are about 27 per cent. higher, while under-tenants usually pay half of the produce as rent. All classes of tenants are protected from illegal exactions by the record-of-rights framed at the last settlement and cannot be forcibly evicted. Rents have, with few exceptions, remained stationary for the last 30 years, in spite of the marked rise in the price of rice, the staple food-grain, within the State and the increased facilities for export provided by the Cuttack-Angul Road, which passes through the southern and most populous half of the State. The opening of the Bengal-Nāgpur Railway has given a further and marked impetus to the trade of the State.

In the town wages are paid in cash at Re. 0-2-0 per diem for unskilled and Re. 0-4-0 to Re. 0-6-0 for skilled labour. In the interior of the State wages are still paid in kind, and there has been little change in the rates for the last 30 years. Agricultural labourers get on an average about Rs. 2 to Rs. 2-8 per month. The daily wages of other classes of labourers are:—carpenter, 6 annas; blacksmith, 5 annas; stone-cutter, 5 annas;

mason, 5 annas; painter, 4 annas; thatcher, 4 annas; cartman, with cart, 8 annas.

The following table exhibits the average of prices current of the principal food crops during the periods 1882-83 to 1891-92, 1892-93 to 1901-02 and from 1902-03 to 1907-08:—

YEAR	QUANTITIES PER RUPEE BY THE SEER OF 80 TOLAS.							
	Paddy.	Berh.	Mūga	Irhar.	Kulthi	Chand	Barguri.	Wheat.
1882-83 to 1891-92	53	18	15	17	32	27	10	11
1892-93 to 1901-02	49	17	16	19	29	26	27	12
1902-03 to 1907-08	44	17	14	15	27	25	21	13

OCCUPA-
TIONS,
MANUFA-
CTURES AND
TRADE.

Occu-
pations.

Of the total population of 273,662 souls, 11,541 or 4·21 per cent. are Brāhmanas who are either *lākhirājās* or cultivators (Māstāns); 2,065 or 0·75 per cent. are Kshattriyas who are mostly *jāgirāds*, 2,393 or 0·87 per cent. are Karans or persons of the writer class; 19,401 or 7·08 per cent. are traders; 22,727 or 8·3 per cent. are artisans; 71,168 or 26·01 per cent. belong to the cultivating classes; 95,368 or 34·85 per cent. are labourers of different classes; 47,744 or 17·44 per cent. follow other miscellaneous professions and 1,255 or 0·46 per cent. are Bairāgis and other mendicants. Most of the persons enumerated above are largely dependent on cultivation in addition to their other occupations, which are generally of a subsidiary nature; broadly speaking, the total population of the State may be divided into agriculturists and labourers, of whom the former preponderate over the latter. The Māstān Brāhmanas mostly cultivate their own fields, while the *lākhirājās*, *jāgirāds*, traders and other well-to-do tenants cultivate their lands with the help of servants. There are few tenure-holders or middlemen in the State, except a few large *jāgirāds* and *lākhirājās*.

Manufac-
tures.

The principal articles of local manufacture are brass and bell-metal utensils, cotton and tussar cloths, iron, lac and catechu. The manufactures are on a very small scale.

Trade.

Food-grains, pulses, molasses, oil-seeds, hides, bell-metal utensils and forest produce are the principal articles of export from the State, while the chief imports are piece-goods, cotton yarns, salt, kerosene oil and spices. Trade is undeveloped and confined mainly to agricultural and forest produce.

MEANS OF
COMMUNI-
CATION.

The Cuttack-Angul road runs for 36 miles within the State and this section is maintained from State revenues; it passes through the town of Dhenkānāl. The road is metalled, and,

with one exception, bridged throughout and is an important trade route. The State expended Rs. 98,000 on this road, including the construction of four road-side bungalows. There are seven other roads connecting the town of Dhenkanāl with the subdivisional headquarters and other places of importance in the interior. The total length of the roads maintained by the State is 168 miles, of which 62 miles are metalled: 14 miles of the old unmetalled Cuttack-Sambalpur road lie within the State, and are maintained by Government. About Rs. 17,000 is annually spent by the State on repairs to its roads and the public works are supervised by a competent Engineer and his staff. There are other parts of the State remaining to be opened out, and a number of village roads, connecting the important villages with the State roads, are needed. No road-cess or tolls of any kind are levied.

Besides the roads, the river Brāhmanī which flows through the State and is navigable for about eight months of the year is extensively used for boat traffic and for floating down timbers and bamboos. The Ramiāl is also used for this purpose, though to a much less extent, as it is not navigable for more than four months.

There is postal and telegraphic service between Dhenkanāl and the town of Cuttack on one side and Angul on the other. There is also daily postal communication between Dhenkanāl and Murhi, the subdivisional headquarters. All these are Imperial lines.

POSTAL
COMMUNI-
CATION.

The State deals directly with the tenants; there are no middlemen. Rents are collected by *sarbarāhkārs* appointed by the State, who retain 10 per cent. for their remuneration and pay in the balance into the Rāj treasury. The small *tanki* or quit-rent due from certain *lākhirājārs* is collected by their headman or *mukaddam* and paid in direct. The revenue is payable in two equal instalments, viz., on the 15th of April and the 15th of January, and the *sarbarāhkār* is allowed to collect it from the ryots 15 days in advance. Under the terms of his agreement, the *sarbarāhkār* is responsible for short collections though equitable considerations are made for sufficient reasons and the State undertakes to collect the rents due from the defaulters for the *sarbarāhkār's* benefit where he is unable to do so. There is a record-of-rights, and therefore no uncertainty about the tenants' rental. The latter has no saleable rights in his holding, no mortgages or transfers without the permission of the State are recognised and the revenue demand is a first charge on the land. In cases of persistent default the tenant is evicted after notice and his

LAND *
REVENUE
ADMINIS-
TRATION.

lands resettled by the State; such cases are very few in practice, and the *sarbarāhkar* is not authorised to evict; he merely submits a list of defaulters. The *sarbarāhkar*s are too many; several of them are, in the absence of better men, incompetent and devoid of influence; and their remuneration is meagre in many cases, though the scale is liberal. By the fusion of some of the *sarbarāhkar*s, as they fall vacant, with others, a steady attempt is made to improve matters as far as possible.

The revenue demand stood at Rs. 25,409 only before any settlement of the State was attempted and its collection was most uncertain. The first settlement was made in 1846-47 by the grandfather of the present Chief and resulted in an assessment of Rs. 34,621; a settlement made in 1883-84 yielded Rs. 78,769, the settlement of 1901-02 gave an assessment of Rs. 1,26,680; the increase in 55 years thus amounted to Rs. 1,01,271.

The last settlement was made during Government management of the State at a cost of Rs. 93,826 and took seven years to complete.

The revenue is easily collected and few certificates have to be filed. The current gross land revenue demand, inclusive of the *sarbarāhkar*s' commission and the quit-rent paid by the *lakshirājās* is Rs. 1,50,878.

GENERAL
ADMINIS-
TRATION.

The *sanad* of 1894, which was revised in 1908, regulates the relation between the State and the British Government, to whom the State pays a tribute of Rs. 5,099. The State was under Government management for 29 years during the minority of the Chief and of his father and the spirit of British administration modified to suit local requirements has been introduced. The Chief was placed on the *gadi* on the 12th February 1906 on his attaining majority and has continued the administration on approved lines. He has a *Diwān*; there are two Assistants. One of the Assistant *Diwāns* is the Subdivisional Officer in charge of the Baisingā subdivision. Appeals in all civil suits heard by the Assistant *Diwāns* lie in the first instance to the *Diwān* and the second appeals are preferred to the Chief. There are no Honorary Magistrates.

FINANCES.

In 1907-08 the total income of the State was Rs. 2,52,970. The State has a considerable sum invested in Government funds.

FORESTS.

There is a staff of 2 officers and 36 guards under a trained Dehra Dun Forester for the conservation of the State forests. In 1907-08 the forest revenue amounted to Rs. 31,765. The excise revenue yielded Rs. 16,750 in 1907-08. The number of title suits per annum is 312 and that of money suits 1,559.

Excise.
Civil
Justice.

Average crime per annum is 1,351 or 0.60 per cent. on the Crime. total population, cognizable crime being 0.22 per cent. The State is divided for administrative purposes into two subdivisions, 2 thānas and 5 outposts. The strength of the police force Police, consists of 18 officers and 84 men under an Inspector. The State has a fine two-storied jail with accommodation for 180 Jail. prisoners, administered on British lines at the headquarters of the State, and also a sub-jail at Murhi, the headquarters of the Baisingā subdivision, with accommodation for 28 prisoners. In 1907-08 the daily average jail population at both the jails was 181.7. The Assistant Surgeon of the State is the Superintendent of the jail. The Public Works Department of the State is placed under an experienced officer of the rank of a Public Works Department. Civil Engineer. In 1907-08 the State spent Rs. 38,740 on account of public works.

The State expends about 5.00 per cent. of its income annually Education. on education. It maintains a High English school located in a building, one of the finest in the Garhjatā. The cost of the upkeep of the school is Rs. 4,956. The fee collections amount to Rs. 332. There are 233 Primary schools including 27 advanced and elementary private schools in the State. The total cost of education in 1907-08 was Rs. 23,756 of which Rs. 10,385 was contributed by the State, Rs. 3,310 by Government, Rs. 9,039 by school fees and the balance was met by subscriptions.

The different kinds of schools in the State with the number of pupils receiving instruction in each are given below :—

CLASS OF SCHOOLS.	No. of schools	No. of pupils.	REMARKS.
High English school .	1	186	Includes one <i>Makhtab</i> with 14 pupils.
Upper Primary schools ...	13	545	
Lower Primary schools ...	193	3,122	
Sanskrit school ...	1	20	
Gurn-Training school ...	1	10	
Private schools ...	27	134	
Total ..	236	4,017	

The number of boys of a school-going age is 20,311 of whom 3,573 or 17.5 per cent. are receiving instruction. Attention is paid to the teaching of

girls and the children of backward or aboriginal tribes. There are one Upper Primary and 14 Lower Primary schools for girls and the total number of girl-pupils is 444. There are 5 Lower Primary schools for backward tribes with 60 pupils. The schools are inspected by two Sub-Inspectors and one Inspecting Pandit.

Education has slowly advanced in this State. Technical education has been started by the Chief. Two students are taught sericulture at the State farm and weavers are taught the use of different kinds of improved hand-loom at the State workshop. One student has been sent to Japan to learn practical chemistry and sugar refining, and two have been sent to the Rajshahi Sericultural school.

CHAPTER IX.

GANGPUR STATE.

THE State of Gāngpur lying between $21^{\circ} 47'$ and $22^{\circ} 32'$ N., and $83^{\circ} 33'$ and $85^{\circ} 11'$ E., with an area of 2,492 square miles, is bounded on the north by Jashpur State and Rānchī district; on the east by Singhbhūm district; on the south by Sambalpur district and Bonai and Bāmra States; and on the west by Raigarh State in the Central Provinces. Gāngpur consists of a long undulating table-land about 700 feet above the sea, dotted here and there with hill ranges and isolated peaks which rise to a height of 2,240 feet. In the north the descent from the higher plateau of Chotā Nāgpur is gradual, but on the south the Mahāvira range springs abruptly from the plain in an irregular wall of tilted and disrupted rock with two flanking peaks, forming the boundary between Gāngpur and the State of Bāmra.

PHYSICAL
ASPECTS.

The tutelary deity of this hill is a favourite object of worship with the Bhuiyas and other aboriginal tribes, and offerings to him are made in the form of a stone in the *sacra* or sacred pool at its foot. The highest hills in Gāngpur with distinctive names are:—(1) Man, 1,935 feet in height; (2) Andābirā, 1,455 feet; (3) Bilpahāri, 1,333 feet; and (4) Sātparliā, 1,341 feet. The country for the most part is open and well cultivated: on the northern border, however, is found the thick jungle of the Tarai, lying at the foot of the Chotā Nāgpur plateau: on the southern border also there is heavy forest linking up with the forest-clad ranges of the Bonai State. The average annual rainfall is 60·95 inches.

The principal rivers are the Ib, which enters the State from Jashpur and passes through it from north to south to join the Mahānadi in Sambalpur, the Sankh from Rānchī, and the South Koel from Singhbhūm. The two latter meet at Pānposh in the Nāgrā zamindāri in the east of Gāngpur, and the united stream, under the name of the Brāhmani, flows south into the plains of Orissa. The confluence of the Koel and Sankh is one of the prettiest spots in Gāngpur, and it is said by local tradition to be the scene of the amour of the sage Parāsara with the fisherman's daughter Mataya Gandhā, the offspring of which was Vyāsa, the reputed

RIVER
SYSTEM.

compiler of the Vedas and the Mahābhārata. A temple has recently been erected at this spot and attracts a considerable number of pilgrims. These rivers are practically dry from the end of the cold weather till the rains, and there is no systematic navigation on them. Their beds abound with great boulders and constant barriers of massive rock, forming in the cold and hot weather large deep pools, the sanctuary of quantities of fine fish. Small boats ply on both the Brāhmaṇi and the Ib and in the rains descend the Ib to its junction with the Mahānadi. The country is dissected with numerous smaller streams, some of them of considerable size : in the rainy season these hill streams sweep down in scething torrents rendering communication with the interior at this period of the year almost impossible.

Diamonds have occasionally been found in the sands of the Ib river, and gold-washing is carried on in most of the rivers and streams by Jhorā Gonds, who thus gain a precarious livelihood. An extensive coal-field is situated in the Himgir estate, and is now about to be worked. Limestone and iron occur throughout the State in great abundance, especially in the north-east ; near Bistrā on the Bengal-Nāgpur Railway there are limestone quarries on an extensive scale, the quarries are connected by tramway with the main line: the lime is of high quality and has established itself in the Calcutta market : the industry is an important one and employs a large number of hands. Manganese is also found at various places in the State, and a concession for working one of the deposits has been granted and 2,000 tons of ore were raised in 1908. There is every prospect of the manganese industry developing into importance. Work has also been commenced in the dolomite deposits, which are said to be extremely rich and extensive.

The headquarters of the State are at Sundargarh, 19 miles by a good road from the Jharsagurā railway station on the Bengal-Nāgpur line.

The State was once under the suzerainty of Sambalpur, which formed part of the dominions of the Marāṭhā Rājās of Nāgpur. It was ceded in 1803 to the British Government by the treaty of Deogaon by Raghuji Bhonslā, Rājā of Nāgpur, but was restored to the Marāṭhā Rājā in 1806. It reverted under the provisional engagement with Mādhuji Bhonslā (Appā Sāhib) in 1818 and was finally ceded in 1826. In 1821 the feudal supremacy of Sambalpur over Gangpur was cancelled by the British Government and a fresh *sanad* granted to the Chief. In 1827, after the permanent cession, another *sanad* was granted for a period

of five years, but this was allowed to run till 1875 before it was renewed. The next *sanad* was granted to the Chief in 1899. The State was transferred from the Chotā Nāgpur to the Orissa Division in 1905.

The relations of the Chief with the British Government are regulated by the *sanad* granted in 1899, which was re-issued in 1905, with a verbal change due to the transfer of the State to Orissa and the appointment of a Political Agent to advise and assist the Chief. The dominant race in the State is the Bhuiyā: the Bhuiyās of Gangpur retain no tradition of having ever been governed by a Rājā of their own tribe. They allege that for some time a Chief of the Kesari or lion dynasty of Orissa bore rule in Gangpur; but this line died out, and the people stole a child of the Sikhar family from Sikharbhūm or Pānchet and elected him as their Chief.

The present Chief, Rājā Raghunāth Sikhar Deva, is aged 57, and succeeded to the *gadi* in November 1858, when he was a minor. Lāl Gajraj Sikhar Deva, his uncle, was appointed *sarbarāhkā* during his minority, and held his office till January 1871, when the present Chief took over charge of the State.

During the administration of the present Chief, there was a serious disturbance twelve years ago among certain *gaontias* (village headmen) and *naks* (feudal militia). The discontent had been smouldering for some years until in February 1897 it took the shape of open revolt by the malcontents which culminated in a series of dacoities and a general blackmailing of the villages in the disturbed tracts. It was at length found necessary to depute the Deputy Commissioner of Singhbhūm with an armed body of British police to assist the Chief in restoring order and in arresting the insurgent leaders. The general administration of the State, however, has been greatly improved by the appointment in 1900 of a *Dewan* (chief executive officer) with judicial and executive powers. The emblem of the State is the deity *Jagdala*.

In 1872 a census was taken by the Chief, and the population was estimated at 73,667 souls, inhabiting 13,977 houses. In 1891 the population was recorded as 191,440 and in the census of 1901 the recorded population was returned at 238,896: this increase and development being due to a considerable extent to the advent of the Bengal-Nāgpur Railway, which traverses the south-eastern portion of the State for about 70 miles. In 1901 the number of villages was found to be 806 against 601 in 1872 and the density of population to be 96 persons to the square mile against 30 in 1872. The population is steadily on the increase. The population is classified as follows:—Hindus—males, 74,717

THE
PEOPLE.

females, 71,832, total, 146,549: proportion of males in total, Hindus, 50·98. Animists—males, 44,971, females, 43,978, total, 88,949: proportion of males in total Animists, 50·6. Musalmāns—males, 901, females, 739, total, 1,640: proportion of males in total Musalmāns, 54·9. Christians—males, 903, females 855, total, 1,758. The number of persons able to read and write is 3,077, or 1·3 per cent. of the total population. Average number of villages per square mile, 0·32; persons per village, 296; houses per square mile, 16; houses per village, 48·4; persons per house, 6. The 806 villages may be classified as follows:—686 with less than five hundred inhabitants, 102 with from five hundred to one thousand inhabitants, 15 with from one to two thousand inhabitants, and 3 with from two to five thousand inhabitants. The most numerous tribes are the Oraons (47,000), Gonds (37,000), Khariās (26,000), Bhuiyās (24,000) and Mundās (19,000). The Agariās (7,000), a cultivating caste, claim to be descendants of Kshatriya immigrants from Agra. A branch of the German Evangelical Mission, with its headquarters at Kumārkelā, has been at work since 1899 and has made several converts. The Roman Catholic Jesuit Mission established in the Biru *pargana* of Rānc̥hi claims many converts in the State, chiefly among the Oraons. In both the feudal and farming villages, the priests of the aboriginal deities, called variously *kālo*, *baigā*, and *jhāṅkar*, hold a position of considerable influence and rank next to the village head whether *naiṅ* or *gaontā*. The *gaontās* are usually Aryans, either Brāhmins, Goḷās, Telis, or Agariās; but the local priest must be drawn from the aboriginal races. His duties are to decide, boundary disputes, to propitiate the gods of the mountain and of the forest, and to adjudicate in charges of witchcraft. In Gāngpur, Hindus of the highest castes are as much under the influence of these superstitions as the aborigines themselves. It was admitted to Colonel Dalton that before the States came under British rule, a human sacrifice was offered every third year before the shrine of Kālī at Sundargarh, where the present Chief resides. A similar triennial offering was made in Bāmra and Bonai States, and Bhuiyā priests officiated at all three shrines.

Bhuiyās.

Of the Dravidian races the Bhuiyās are by far the most numerous, amounting to 24,000 in 1901. They are the dominant tribe in most parts of Gāngpur, and were probably the earliest settlers in the country, as might be inferred from their holding fiefs under the Rājā, and being the special priests of the aboriginal gods. The head of the Bhuiyā vassals is the *māyā* of Tilā or

Sargipali, an estate situated in the north-west corner of Gangpur, and so cut off from the rest of the State by a range of hills, traversed by a narrow and difficult pass, that it appears to belong properly to Jashpur. These hills are the boundary of the Oriyā language, which is spoken throughout the rest of Gangpur to the south of the range, but gives place to Hindī on the north. The *mānji* claims to be the head of the Bhuiyās in Gangpur, and as such to have the sole right of conferring the *tilak* or token of investiture on the Rājā of the State; but the custom of giving the *tilak* is now no longer recognised by the Chief. On the south-east of Gangpur, the large estate of Nāgrā, stretching from the borders of Singhbhūm to beyond the Brāhmanī river, is held by another Bhuiyā feudatory under the title of *mahāpātra*, and is bound to attend with a contingent of armed followers or *nāiks* when summoned by his superior lord. Several of his villages are held by these *nāiks*, all of whom are Bhuiyās, on feudal sub-tenures, similar to that of the *mahāpātra* himself. In the south of Gangpur, there is the *garhatīā* or military fief-holder of Iimgir. Both he and the *garhatīā* of Ergā are bound to render military service, but their tenures are more like ordinary zamindāris than those of the *mānji* and *mahāpātra* mentioned above. There are five other Bhuiyā feudatories in Gangpur, but their estates are small. One of them is the *garhatīā* of Sarappgarh, a fief which derives its name from a cave, said to be occupied by a snake family, which the rural population have for ages worshipped.

The Gonds, including the Jhorās or gold-washing and Gonds. diamond-seeking branch of the tribe, numbered 37,000 in 1901; but, as in Bonai State, their social position is low. The name Jhorā, more properly Jhoria, is said to be derived from *jhodī* or *jhorī*, a brook.

Oraons (47,000) who are all immigrants from Chotā Nāgpur. Oraons. The majority of them serve as agricultural labourers, and although there is abundance of land to be had for the clearing, make no attempt to improve their position.

A small sprinkling of the Khond tribe is found in Gangpur. Khonds. They probably immigrated from the State of Baud, but have long occupied a servile position in Gangpur as farm labourers and have lost all the typical characteristics of their race.

Among the Hindu population the pastoral tribes are the Agariās or most numerous. All of them are skilled agriculturists, though Agoria. not so good as the Agariās, who are the most thriving cultivators in the State. The following description* of this caste

* This account is reproduced from Sir W. Hunter's description of the Gangpur State.

is quoted from Colonel Dalton's *Ethnology of Bengal*:—
 "According to their own tradition, they are called Agariās from having come from Agra. They were there, they say, Kshatriyas; but having been subjected to some persecution by the ruler of the State, they left it, and taking up new lands in a new country, cast aside their sacred thread, the badge of the twice-born, with all its privileges and obligations, and took to the plough. Their appearance favours their pretensions to be of good blood. Tall, well-made, with high Aryan features and tawny complexions, they look like Rājputs; but they are more industrious and intelligent than the generality of the warrior caste. The women are spared from all outdoor labour, but are not secluded, and have their own share of industrial avocation as well as household duties. They spin their own cotton and give the yarn to the weavers, who return it to them in piece-goods. They are all decently, and even handsomely, clothed, and have a good store of silver ornaments. The girls are betrothed at a very early age, but remain in their fathers' houses till they grow up into women, so one of the evils of early marriage is avoided. I made inquiries amongst a number of young girls, and found that all above seven years old were betrothed, and wore the silver ornaments which had been given to them when they became engaged. At the marriage a Brāhman priest officiates; but it must be a Brāhman from the North-Western Provinces. They do not employ the Utkala Brāhmins. They have only one priest for a large tract of country, who goes his round and marries them all periodically. They are orthodox Hindus in most customs, but they allow widows to re-marry, and they bury the dead; but at any time when the bones are dry, the principal joints and part of the skull are taken up, and conveyed by the representative of the deceased to the Ganges. This service is often neglected. My informant told me that his father's, grandfather's and great-grandfather's bones were all in the ground and on his conscience. The bones taken are called *ashta-ashtāṅga* as representing the eight parts of man. The young girls, though betrothed, appear to enjoy great liberty. Some of them are very pretty, bright-looking creatures, of reddish light-brown complexion; fine glossy long black hair, very bright eyes, remarkable for the clearness of the conjunctive membrane, slight flexible graceful figures, teeth white and regular, faces not disfigured by paint, and no *godāni*, or marks of tattooing, except on the hands and legs. The hair is very long and elaborately dressed, secured by a large silver ornament. I have seen among them many pairs of grey eyes, and long eyelashes are a prevailing feature.

There is among all classes in Gangpur a widespread and deep-rooted belief in witchcraft. It is equally dreaded by the wildest and by the most civilised of the people; and I have had before me proceedings in several cases, in which it appeared that Agariā women had been badly treated, to drive the spirit out of them or make them give up the black art. I have been told that in Gangpur there are old women, professors of witchcraft, who stealthily instruct the young girls. The latter are all eager to be taught, and are not considered proficient till a fine forest tree, selected to be experimented on, is destroyed by the potency of their *mantras* or charms; so that the wife, a man takes to his bosom, has probably done her tree, and is confident in the belief that she can, if she pleases, dispose of her husband in the same manner, if he makes himself obnoxious."

The country is malarious, but of late years there has been a tendency to improvement owing to the extensive opening up of the land to cultivation consequent on the advent of the railway: foreigners suffer severely from malaria, but the jungle tribes, who form a considerable proportion of the population, are moderately immune. There is a good dispensary at the headquarters, Sundargarh, at which indoor and outdoor patients are treated: this institution is in charge of a Medical Officer with the qualifications of an Assistant Surgeon. At Panposh in the Nāgrā zamindāri on the Bengal-Nagpur Railway, there is a smaller dispensary, in charge of a Civil Hospital Assistant, with accommodation for indoor patients. The total number of indoor patients treated in 1907-08 was 132, and of outdoor patients 17 628. Of late years, special attention has been given to vaccination, which has never been popular amongst the aboriginal races: in 1907-08 the number of vaccinations effected was 8,686, and revaccination totalled 12,788. The work is done by vaccinators paid by the State and is supervised by an Inspector of Vaccination. No fees are charged to the people.

The soil of Gangpur is extremely productive in the Ib valley towards the south, and here the skilful and industrious Agariās make the most of their land. In the northern portions, which are occupied chiefly by Dravidian tribes, the soil is less fertile and the cultivators are at a disadvantage, owing to the ravages of wild animals and to their own ignorance and want of energy. The Bhuiyās, indeed, are not far inferior to the Hindus in the means and appliances of agriculture. Their cattle are strong, and they have learnt the use of manure; but they have no idea of combining to carry out schemes of artificial irrigation. Each man makes his own petty dam to water his fields; Agariā

villagers, however, construct, in concert with their farmer or headman, reservoirs to irrigate large areas, and display considerable engineering skill.

The principal crops grown in Gāngpur are rice, sugarcane, oil-seeds and tobacco. Tobacco is grown only for local use, and is not exported, but is of fine quality. Sugarcane grows luxuriantly, and the molasses extracted are highly esteemed and exported to great distances. The substitution of inferior crops for superior ones has not taken place to any appreciable extent: the inferior kinds of cereals are grown in Gāngpur as in other States, not because they are preferred to the better kinds, but because they are harvested at convenient seasons—are supposed to give less difficulty to cultivate by the ignorant aboriginal tribes who are strongly conservative and adverse to any change. There are, despite the large extension of cultivation of late years with the advent of the railway, considerable stretches of culturable waste land, some of which have never been tilled.

The condition of the cultivators is, on the whole, prosperous. The soil is fertile, prices are low, and the land assessment is very light. No rent is paid for the vast tracts of upland cultivation and in return *begari* or free labour is rendered to the State and certain *panchās* or contributions in kind are paid. The railway has added enormously to the prosperity of the people and given them a ready market for surplus stocks and forest products. The pinch of severe distress is almost unknown: the better classes have ample stocks and the aboriginals and landless classes live, at most times, to a very large extent, on the products of the forests.

There has been no regular settlement of this State and the rent is paid according to seed capacity: land which requires 4 maunds of paddy for sowing pays Rs. 3-14-6 in cash, 30 seers of rice and 3 seers of *birhi* in kind. During the period 1901 to 1902, the average daily wages of labour were:—superior mason, 8 annas; common mason, 3 annas 2 pies; superior carpenter, 10 annas 8 pies; common carpenter, 5 annas 4 pies; cooly, 2 annas 2 pies; superior blacksmith, 10 annas 8 pies; and common blacksmith, 5 annas 4 pies. It is extremely difficult to obtain paid daily labour and the two large timber companies and the limestone quarries in the State have to import the majority of their labour: the cultivators are well off and the landless field labourer obtains sufficiently good remuneration in kind from the farmer and prefers irregular labour eked out by the spoil of the chase or the numerous edible products of the jungle to regular hours and good cash wages. During the period 1898-1902, the average price of wheat, rice and gram was 11½ seers, 16½ seers and 12 ¼ seers respectively.

RENTS,
WAGES
AND
PRICES.

The principal occupation of the people is agriculture, 84·5 per cent. of the total population being agriculturists : 10·8 per cent. follow industry : 1·1 per cent. engage themselves in trade : only 0·4 per cent. follow professions. There are no indigenous manufactures in the State. The village weaver makes the cloth required by the people and ekes out a precarious livelihood owing to the competition of mill-spun goods. There are the lime quarries at Bisrā and two large timber companies with their headquarters at Raurkelā and Kalungā on the line of rail ; there is also a press for *sabai* grass at Bisrā, whence the compressed bales are exported : the manganese quarries also employ a considerable amount of labour. The principal articles exported are cotton, sesamum, lac, honey, arrow-root (*tikhar*), catechu and wax ; and the principal articles imported are salt, sugar, piece-goods, spices and kerosene oil.

OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

There is only one good road in the State, the road from the headquarters, Sundargarh, to the Jharsagurā railway station ; half of the road lies within the State and half in the district of Sambalpur ; the road is bridged throughout except at the large Sapāi nullah, where a good ferry is maintained. A large and substantial bridge is, however, in course of erection. There is a fair surface track with small wooden bridges from Kumārkelā or Rāj Gangpur, an important village on the line of rail, to Sundargarh : a surface track continues north from Sundargarh to Loākarā, on the Ib in the Jashpur State. In the Nāgrā zamindāri a good road, some 13 miles in length, is under construction from Pānposh on the railway line to Bānki, just across the border in the Bonai State : this road will be continued through to Bonaigarh. Elsewhere the only means of communication are tracks used by pack-bullocks and the solid wheeled country carts, known as *sagars*. Communications are defective, but are gradually improving. The traffic in the interior is carried almost entirely by pack-bullocks or by coolies, and in the rainy season is at a standstill. In the rains small boats carry goods down the Ib to Sambalpur. There are combined post and telegraph offices at Sundargarh, the headquarters of the State, Pānposh and Kumārkelā, and branch post offices at Kanikā, Bisrā and Kalungā.

MEANS OF
COMMUNI-
CATION.

Sir W. Hunter in his statistical account of the Chotā Nāgpur States describes the village system in Gangpur as follows :—

“Villages in Gangpur are held either on feudal tenure or on farming leases. The feudal tenures date back to the early times, when the vassals of the Chief received grants of land, in consideration of rendering military service and making certain payments

LAND
REVENUE
ADMINIS-
TRATION.

in kind. These payments were gradually commuted to a quit-rent in money, but the service conditions were rigidly enforced. When the Rājā went on a journey, his military fief-holders were obliged to accompany him with their *naks* or lieutenants in charge of villages and *paiks* or foot soldiery. A few of them are armed with matchlocks, but the majority have only axes and bows and arrows. As the purchasing power of money decreased, the *mālguzāri* or rent paid by the fief-holders and the heads of villages under them proved insufficient to meet the growing expenses of the Chief. Thus, demands for extra contributions arose. Neither fief-holder nor village head nor foot soldier, however, admit that there has been any enhancement of rent. This they claim to pay at the old rates, and take a separate receipt for, as *mālguzāri*, while the extra contribution is paid as *panchā*, *māngan* or cess, and the two are never consolidated. The *paiks* or foot soldiers pay rent to the *naks* or village headmen at fixed rates, which average about half of those paid by tenants, who owe no service: the *paiks* of Gāngpur belong to the Bhuiyā tribe.

"All the other villages, whether belonging to the Chief's demesne lands (*khālsa*) or not, are held by small farmers called *gaontia* under a simple lease-hold tenure for a term of from three to five years, which shows no signs of becoming hereditary, and is not usually held by any of the indigenous tribes. The *gaontia* pays a stated annual rent, and is remunerated by the surplus collections from the tenants on account of new lands brought into cultivation and by certain *bhogrā* or service lands held rent-free. The yearly rent is very seldom changed; but whenever the lease is renewed, the *gaontia* pays a bonus, which is supposed to represent the enhancement of value due to improvements or extension of cultivation within the currency of the lease. Under this system there has been little or no interference with the individual cultivators: they assist the *gaontia* in the cultivation of his *bhogrā* (service) lands. The land measure, however, is based, as in Chotā Nāgpur proper, not on a specific superficial area, but on the amount of seed sown. On the occurrence of births, marriages, or deaths in the Rājā's family, the villagers are called on for extra contributions."

At the present time the employment of the *paiks* as a State militia has ceased and in the Gāngpur State there is no longer any body of men officially recognised as *paiks*: though service conditions are no longer enforced, the distinction between rent (*mālguzāri*) and cesses (*panchās*) is still, however, well recognised in the villages formerly granted as feudal tenures.

In the *gaonti* villages besides the priest of the aboriginal deity, who ranks next to the village headman, the only other recognised official is the *gorāit*, or *chaukidār* (village watchman). *Gaontids* are *ex-officio* police officers; and the *gorāit*, besides being the village messenger, is also the assistant of the *gaontid* in all matters connected with police or the detection of crime. Villages in the State are classified as *kut* and *akut* villages. The *kut* villages are those where a rough estimate by the eye has been made of the cultivated lands, and are practically entirely held by *gaontids*: the *akut* villages are those in which no eye measurement has been made, and the head of these villages is usually known as a *ganjhu*: he is usually the original clearer of the soil or a direct descendant. The superiority of the position of a *ganjhu* over a *gaontid* is shown by the fact that the former pays nothing in case of inheritance during the currency of his lease, whereas the latter has to pay regular fees for mutation. The foundation of administration rests very strongly in Gangpur on the village headman. In this State these headmen have acquired by prosperity a very strong position and are fully capable of maintaining their rights against the Chief or feudal tenure-holder under whom they hold: this is especially marked in the Nāgra zamindari, where many of the *ganjhus* have actually asserted claims to the forest in their villages and tried for years to style themselves *shikmī* (under) zamindars. The custom in the neighbouring States of the Sambalpur district is that a *gaontid* should not hold more than 20 per cent. of the total cultivated land as *bhogrā*, village service lands; in Gangpur, however, the village headmen, in many instances, owing to weak administration in the past, possess far more than this and are in consequence very wealthy and influential personages in the villages.

The land revenue demand in 1907-08 amounted to Rs. 22,586. There has been no regular settlement in the State, the first regular survey and settlement ever undertaken has recently commenced. Hitherto the villages have been divided, as already stated into two classes, viz, *kut* (surveyed by eye measurement) and *akut* (unsurveyed by eye measurement). In the *kut* villages a very rough and ready estimate of the quantity and class of lands is made by a body of five arbitrators, who examine the village, and make a rough estimate of area and quantities of the various classes of land merely by the eye; the system is locally known as *nazar-paimda*. The unsurveyed or *akut* villages are mostly those which have been more recently reclaimed from forest areas and the holders of these villages are generally the original clearers of the soil. *Panchas* or cesses of various kinds are levied in addition to the land revenue and are larger in the *akut* than in the *kut* villages.

GENERAL
ADMINIS-
TRATION

The relations of the Chief with the British Government are regulated by the *sanad* granted in 1899, which was re-issued in 1905 with a few verbal changes due to the transfer of the State to Orissa. Under this *sanad* the Chief was formally recognized and permitted to administer his territory subject to prescribed conditions, and the tribute was fixed for a further period of 20 years, at the end of which it is liable to revision. The State is liable to the *nazāna* rules on succession. The Chief is under the general advice of the Commissioner of Orissa, or other officer specially authorized by Government, as regards all important matters of administration, including the settlement and collection of land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt and opium, and disputes in which other States are concerned; and he cannot levy import and export duties or transit dues, unless they are especially authorized by the Lieutenant-Governor.

Powers

The Chief is permitted to levy rents and certain other customary dues from his subjects, and has in criminal matters the powers of a Sessions Judge, sentences of death, however, requiring confirmation by the Commissioner of Orissa. The Chief's eldest son exercises powers, equivalent to those of a first class Magistrate, with the exception of the power of whipping: the Honorary Magistrate at Panposh similarly exercises first class powers and deals with all cases from the Nāgrā zamindāri. Appeals from the Honorary Magistrate lie to the Political Agent.

Finances.

The income derived from excise, together with that from stamp duty and other minor heads meets the expense of administration under all heads except forests and the surplus expenditure on education: the income from excise and stamps forms the public purse; the land revenue, income from forests and miscellaneous sources are kept by the Chief for the administration of those departments, and from these sources the Chief makes additional grants, in excess of the income received from the school cess, to meet the growing needs of education in the State. The total income of the State from all sources was Rs. 3,30,477 in 1907-08.

Forest.

The estates of Himgir and Nāgrā and certain portions of the *khāda* or Chief's own domain, contain stretches of *sāl* (*Shorea robusta*) forest which have been worked since the opening of the Bengal-Nāgpur line through the State. The forests have, however, been recklessly exploited on all sides and little or no timber of any size is now left, except in the *khāda* along the Tarai of the Rānchi plateau. The destruction has been so great that the forests of Himgir, Kinjir and Nāgrā have been entirely worked